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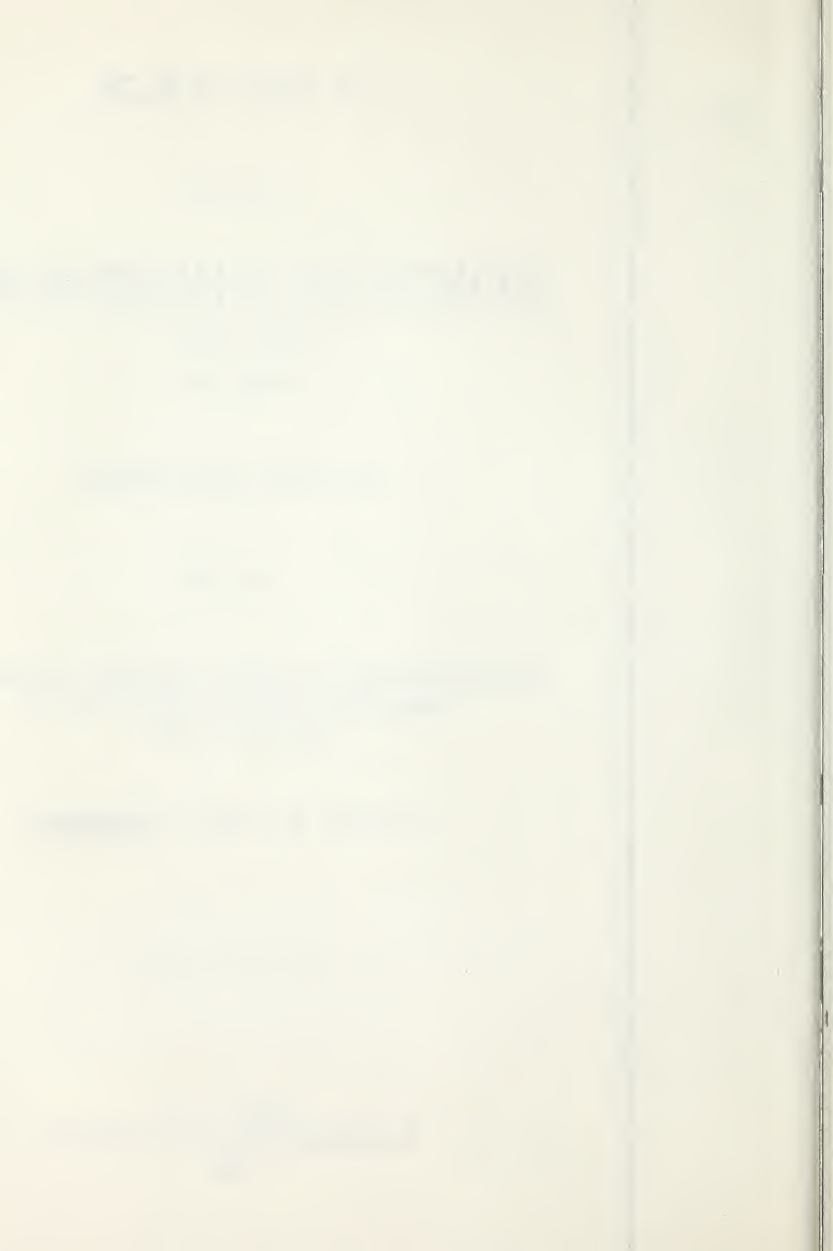
HISTORY
OF THE
TOWN OF GREENWICH,
1876
FROM THE
EARLIEST SETTLEMENT,

TO THE

Centennial Anniversary of our National Independence: including also, an
Oration delivered by Hon. D. A. Boies, at Greenwich,
N. Y., July 4th, 1876.

COMPILED BY ELISHA P. THURSTON

SALEM, N. Y.:
H. D. MORRIS, BOOK AND JOB PRINTER,
1876.



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REFORMED CHURCH, GREENWICH, N. Y.

1871

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INTRODUCTION.

In presenting this little work to the people of Greenwich and vicinity, the author has only to say, that in the collation of facts concerning the earlier events of the locality now claiming the name of the "Town of Greenwich," he has been obliged to throw out much which has been handed down as truth and has given tradition only where it seemed in absolute conformity with established facts. To ascertain the measure of credence which may properly be given to the legendary history of a town, requires much time and research, combined with judicial discrimination. The author in compiling this pamphlet, has labored faithfully to eliminate the errors which have grown into the unwritten history of the town, and to which many cling tenaciously. He has given, as far as he has been able to obtain them, all important matters connected with the town's history, of which authentic records have been kept, as fully as the plan of his work permitted. There are some things, in regard to which competent authorities differ. In such instances, the views of both parties are given in these pages, with such comments and estimates of conflicting probabilities as have presented themselves to the best judgment of the author. For many of the facts that make up this

THE HISTORY OF THE

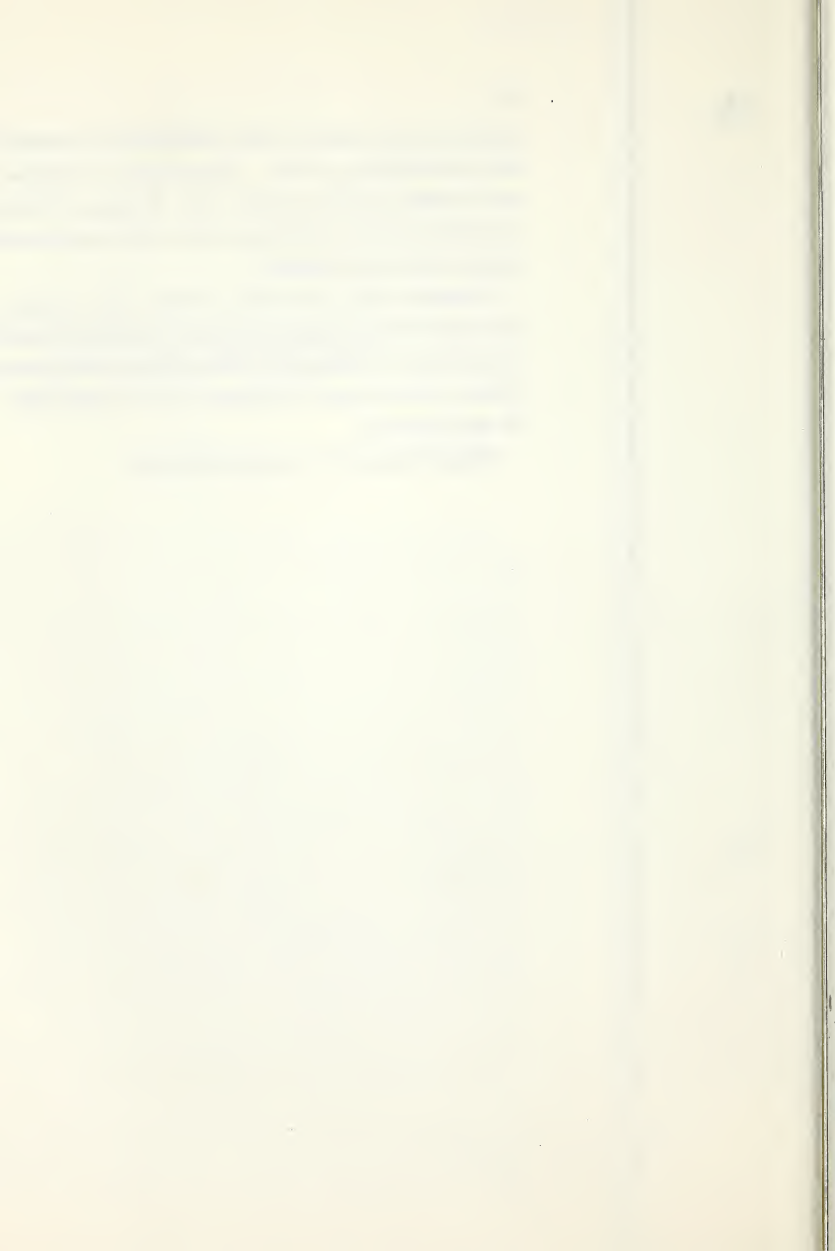
The history of the world is a vast and complex subject, encompassing the lives and actions of countless individuals and the events that have shaped our planet. From the dawn of civilization to the present day, the human story is one of constant change and evolution. This book aims to provide a comprehensive overview of this history, exploring the major events, figures, and themes that have defined our world. It is a journey through time, from the ancient past to the modern era, seeking to understand the forces that have driven human progress and the challenges we face today. The text is divided into several sections, each focusing on a different period or aspect of history, providing a detailed and engaging narrative for the reader.

IV.

sketch, he feels himself under obligations to several residents of this and adjoining towns. Particularly he desires to express his heartfelt thanks to Rev. J. O. MASON, of Greenwich, and ASA FITCH, M. D., of Salem, from whom much valuable information has been obtained.

Conscious that the scope of this work renders impossible the elaboration of many matters of which the details might be interesting, the author yet feels confident that his first historical effort will not prove valueless to the community for which it was prepared.

GREENWICH, N. Y., August 20, 1876.

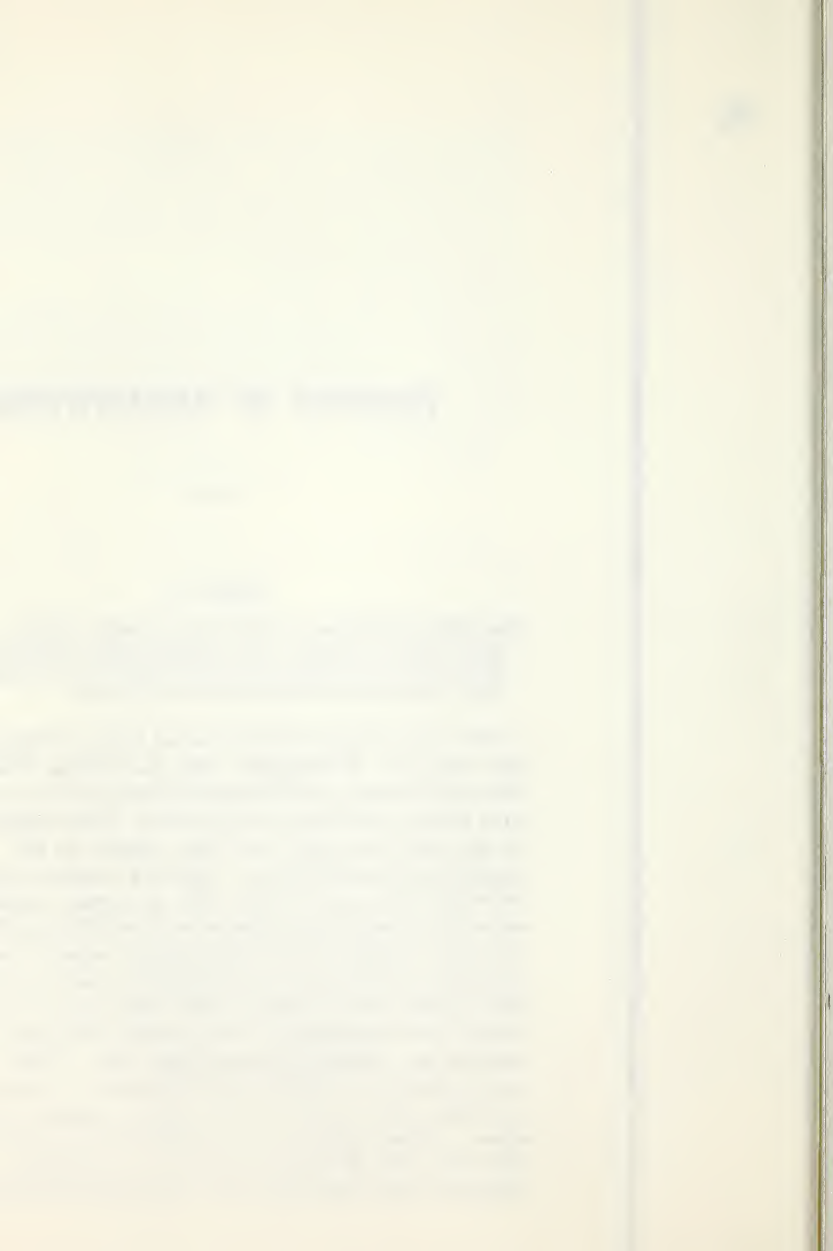


HISTORY OF GREENWICH.

CHAP. I.

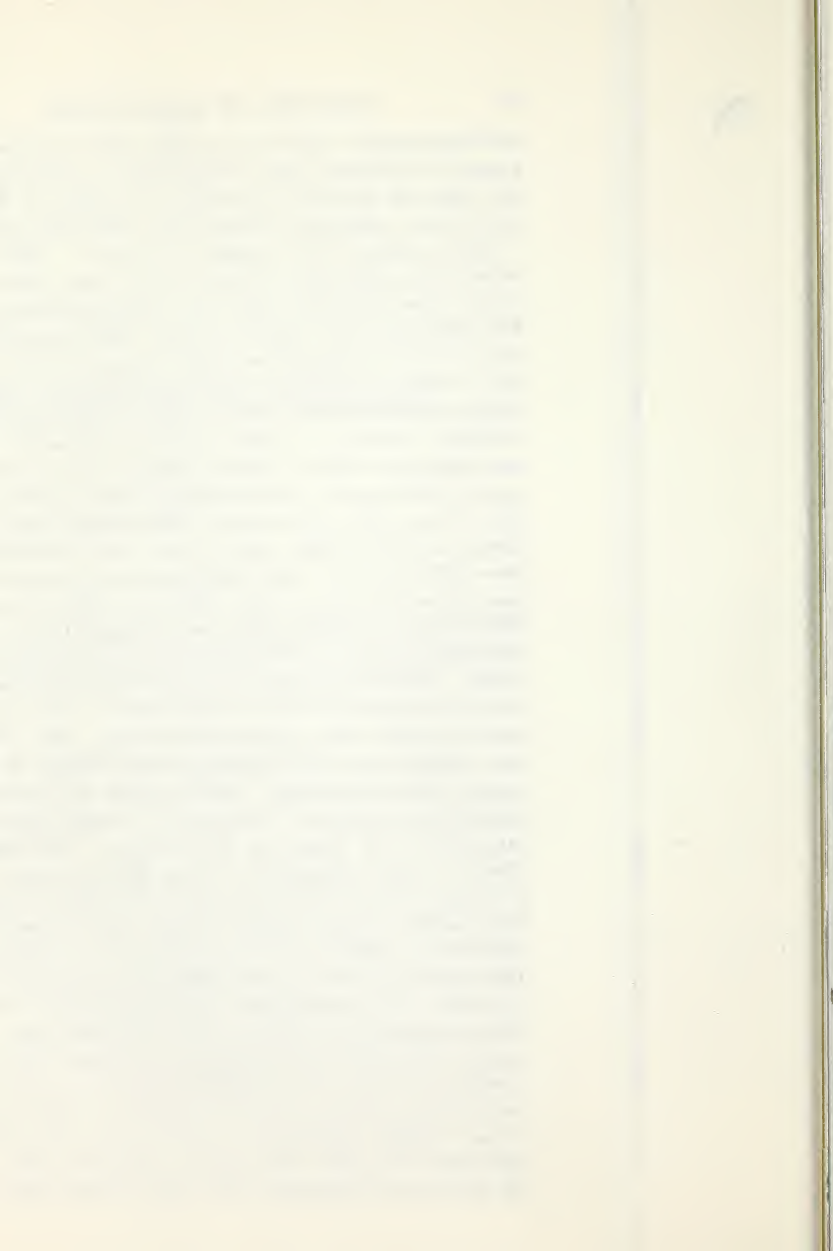
Description of the Town—The Saratoga Patent—Early Settlements by the Dutch—The Log Fort—Its destruction—Retirement of the Dutch Settlers to Albany during the French and Indian War—Other Patents from which the town was formed.

The town of Greenwich is situated in the southern half of the county of Washington, with the Hudson River as its Western boundary, the Battenkill forming its line of division from Easton and Jackson on the South, while it adjoins Salem on the East and Argyle and Fort Edward on the North, to complete its boundary lines. The town is about twelve miles in length from east to west, with an average width of five miles and contains about 26,000 acres of excellent land, which is somewhat rolling in its topographical aspects, but forms, nevertheless, one of the most beautiful, as well as the most fertile localities in this section of New York state. A prominent feature in the topography of the locality is Bald Mountain, situated in the northern portion of the town. This mountain has an eminence of 912 feet above tide-water, is a mile or more in length, and is made up of a superior quality of blue limestone. It forms one of a range of hills running north through the county into Hampton and thence to Vermont. Eminent geologists have studied the rocks composing this mountain, but



are as yet scarcely agreed as to what strata its formation belongs, as it presents many peculiarities not elsewhere observable; and this elevation has become, according to Dr. FITCH, (from whose published writings these particulars are gleaned), "Classic ground to the votaries of science." This mountain is the most considerable elevation in the town, although some of the minor acclivities stand out with picturesque boldness. The Battenkill river, which as before stated, constitutes a portion of the town boundaries, forms a feature of its landscape, in its romantic windings, that contributes not a little to the beauty and attractiveness of the locality. The stream has its rise in Dorset, Vermont, and after a course of 20 miles enters this state, through which it runs 24 miles to its mouth. In the town of Greenwich, it passes through East Greenwich, Batten-ville, Center Falls, Greenwich, Middle Falls (Galesville), and thence to Clark's Mills, where it unites with the Hudson. At these different points it has been the motive power of the business industries of the town. At Center Falls it has a natural fall of 17 feet, at Middle Falls one of about 40 feet and half a mile farther down, at "Big Falls," it has an abrupt descent of 70 feet. The last are called "The falls of the Dionondehowa," from the Iroquois name for the Battenkill. These falls attract much attention from visitors from abroad; the overhanging trees, jagged rocks and bounding waters uniting to make the scenery wild and thrilling. Another point of attraction is the beautiful lake known as "Cossayuna," or to give the translation furnished to Dr. FITCH by the Indians, "The lake at our Pines," a name appropriate to the place in early times. It is situated on the northern border of the town of Greenwich, lying partly in Argyle and is a pretty sheet of water, highly esteemed by residents of the vicinity as a fishing-ground. The island at its center is the picnic-grove for adjacent towns. Its outlet, "Cossayuna Creek," which empties into the Battenkill near the present residence of CLARK WOODARD, was in its course, followed by the Massachusetts Indians in their annual hunting excursions through this section, long before the axe and rifle of the white man had disturbed the wilderness echoes.

The fertility of the lands in this region and the superior mill privileges easily and cheaply attainable, early attracted the attention of enterprising men, and patents were issued in



a lavish manner, by the provincial government of the colony of New York, always on payment of fees which showed these officials to have been no unworthy progenitors of high officials in the state at the present day. The first patent issued which covered any portion of the present town of Greenwich, is that known as the Saratoga Patent, which was granted November 4th, 1684, under the provincial administration of Thomas Dougan. The grantees were Cornelius Vandyke, John Johnson Bleeker, Peter Philip Schuyler (a great-uncle of Gen Philip Schuyler of Revolutionary fame), Johannes Wendell, Dirck Wessells, David Schuyler and Robert Livingston. Vandyke sold a portion of his share (that east of the Hudson river), to William Kettlehuyn and Killyan DeRidder in 1685. The patent covered two towns on the west side of the Hudson river, and the town of Easton and a portion of the town of Greenwich, on the east side of that river. "The original grant," says Dr. Fitch, "does not appear to have been recorded. The proprietors subsequently applied for and Oct. 9th, 1708, obtained a renewal of it, in which that portion of the patent falling within this county, is described as follows; 'And from the Last Termination by a Straight Line to be drawn East, to the North side of the Mouth of Creek Dionondehowe (Battenkill), and from thence continued East Six Miles into the Woods on the East Side of Hudson's River and from thence by a Line Southerly Parallel to the course of said Hudson's River and Six Miles Distant from the same soe farr Southerly until it come Opposite to and bear Six Miles Distant from the North Side of the Mouth of Schaachook Kill (Hoosic river) which is the Bounds of Schaachook Patent Late belonging to Henry Van Rensselaer.' (Patents, Vol. 7, p. 375-379) * * * The north east corner of the patent being in the town of Greenwich nearly two miles north of Center Falls." At the time of the re-issue of the patent, its ownership had changed somewhat, the share of Vandyke being owned by his grandson Cornelius; David Schuyler's share by Peter and Robert Schuyler; while Johannes Schuyler owned the share of Johannes Wendell.

It is probable that scattering settlements were made along the banks of the Battenkill, almost immediately after this, by Dutch families from the vicinity of Albany, as we note that in 1709, a military road was built to Whitehall, via Fort Edward,



from the north side of the Battenkill. In 1731 a stockade and log fort was built on the summit of one of the river hills opposite Schuylerville, about one mile south of the present road leading from that village to Galesville, on the Easton side of the Battenkill, for the protection of settlers residing near that stream. The colony did not extend far, as Indian incursions kept the settlers in a state of almost constant alarm, and, as will be seen, finally compelled their withdrawal from the neighborhood.

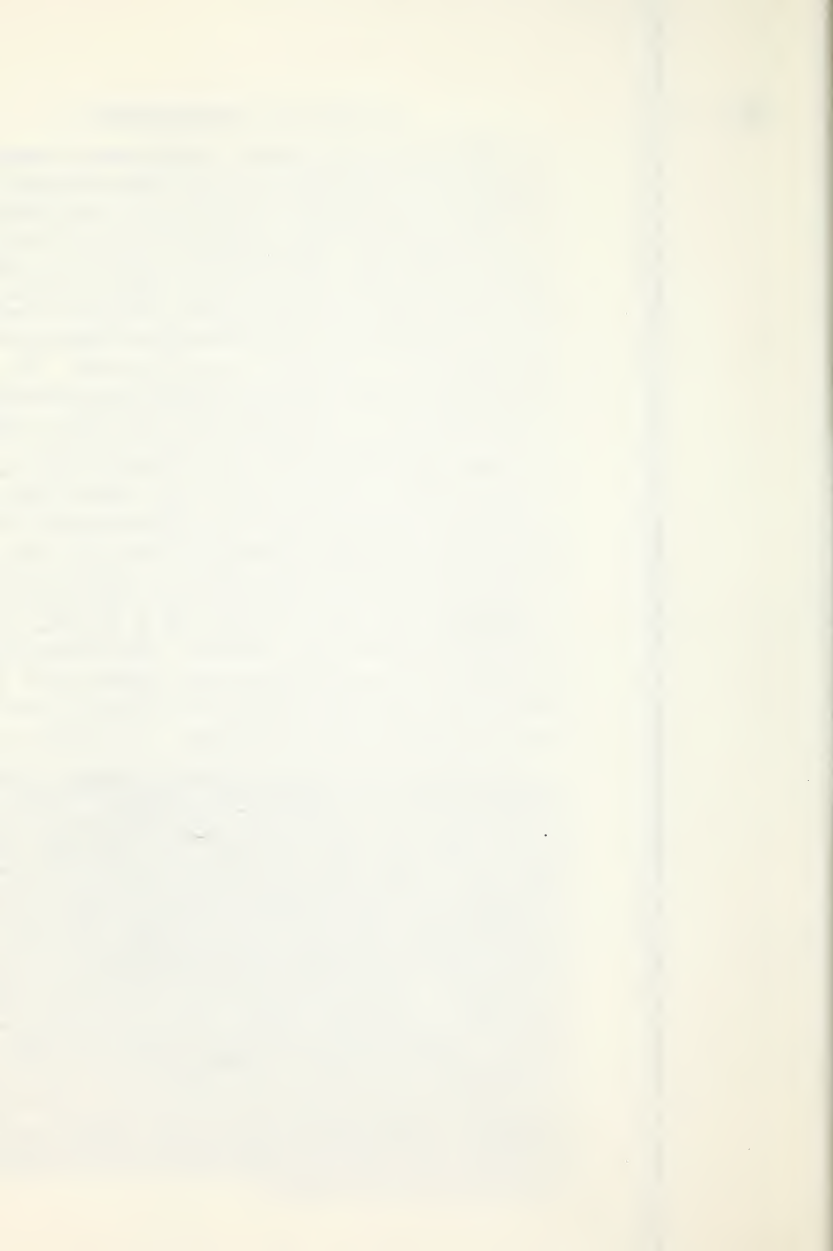
As collateral evidence going to show that considerable settlements were made on the Battenkill at this early period, and detailing also the occurrences that led to their abandonment, we quote the following from an historical sketch of "Old Saratoga," recently prepared by Gen. E. F. Bullard. After referring to the construction of the military road, he says :

"As the (Hudson) river was navigable from Stillwater rapids north to the Battenkill, about 13 miles, most of the travel here was by water, and as the landing for the north to connect with the new road was on the east side of the river, it is evident that the village (Schuylerville or old Saratoga) in the early part of the last century, was partly on that side of the river. The fort at Crown Point was erected in 1731 by the French, and soon after the English built a fort at 'Saratoga.' The latter was located on the second highland south of the mouth of the Battenkill in what was then Saratoga, but now in the county of Washington, and was upon the farm now owned by Simon Sheldon, whose ancestors have occupied the same about a century. In November, 1745, about thirty-two years before Burgoyne's surrender, the village then called Saratoga was destroyed by the French and Indians. In Lossing's history of the Schuyler family, he makes the date November 28, but in Stone's history of the life and times of Sir William Johnson, he puts the date at November 17, and the latter would seem the more reliable date, as the massacre was the cause of an angry dispute between George Clinton, then Governor, and the colonial assembly then in session in New York, and the records of that assembly show that it adjourned November 28. At that period it is evident that this was the extreme outpost of the English on this frontier. The village consisted of about thirty families and over one hundred per-



sons, many of whom were slaves. As the fort was then on the east side of the river, there can be no reasonable doubt that the main part of the village was yet on the same side of the river, although the Schuyler residence and some of the mills, were on the west side. This attack was made by the Indians and French at the dead hour of night, without warning, and many persons killed and 109 captured and taken to Canada. The fort* was destroyed; every house burned, and every building except one saw mill which was not discovered. We have not been able to locate that mill, but judge from circumstances it must have been on the Battenkill, about half a mile up stream and east of the Hudson river where the Clark's Mills now stand. Capt. Schuyler was killed in his own house while bravely defending himself, as were many others. Capt. Peter Schuyler was an uncle of Gen. Philip Schuyler, whose buildings were burned by Burgoyne 32 years later. In 1746 the fort on the east side of the river was rebuilt by order of the legislature, and was mainly constructed of logs and timber, on the heights overlooking the river, and it was then named Fort Clinton in honor of the governor. This fort should not be confounded with the intrenchments, thrown up in 1777, further south, and opposite Schuylerville which the Americans made to cut off the retreat of Burgoyne. In 1747, the war on

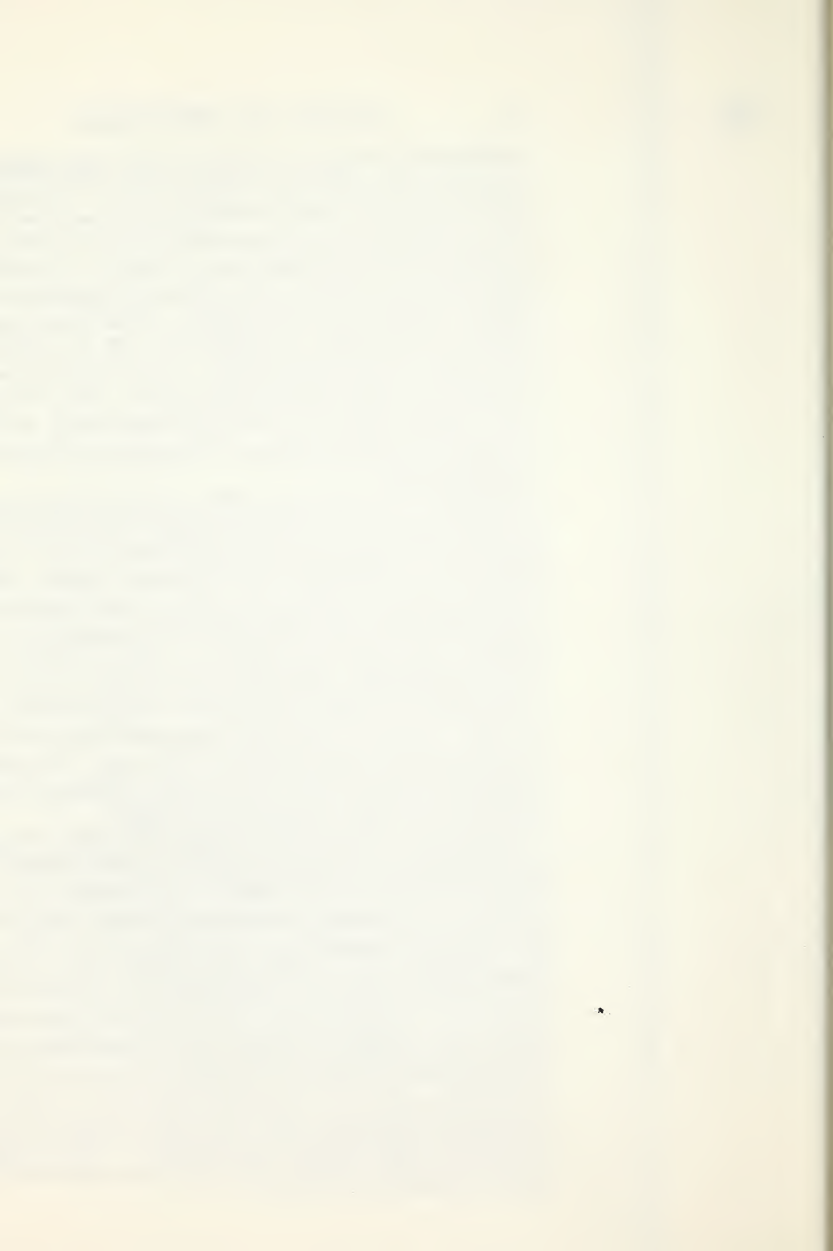
*DOCTOR FITCH, fixes the date of this massacre at November 16, which is undoubtedly correct, as in a despatch sent to England by Governor CLINTON, November 30, 1745, the following statement appears: "I received an account on the 19th inst., by express from Albany, that a party of French and their Indians had cut off a settlement in this Province, called Saraghtoge, about fifty miles from Albany, and that about twenty houses with a Fort (which the publick would not repair), were burned to ashes, thirty persons killed and scalped, and about sixty taken prisoners." It is improbable that Governor Clinton could have received the above despatch in New York, within two days after the massacre, from a distance of two hundred miles. We must, therefore fix the date as November 16th. Kalm, the Swedish naturalist who passed through this region about four years after the occurrence, gives an account which differs in some respects from that given by Gen. BULLARD, and may be considered entirely authentic. He says: "A party of French, with their Indians, concealed themselves by night in a thicket near the fort. In the morning, some of their Indians, as they had previously resolved, went to have a nearer view of the fort. The English fired upon them as soon as they saw them at a distance; the Indians pretended to be wounded, fell down, got up again, ran a little way and dropped again. About half the garrison rushed out to take them prisoners, but as soon as they were come up with them the French and the remaining Indians came out of the bushes betwixt the fortress and the English, surrounded them and took them prisoners. Those who remained in the fort had hardly time to shut the gates, nor could they fire upon the enemy, because they equally exposed their countrymen to danger, and they were vexed to see their enemies take and carry them off in their sight and under their cannon."



this frontier continued. At one time Col. Peter Schuyler occupied this fort, with New Jersey troops. The inhabitants were in continual alarm. Sir William Johnson came up from Albany with an army, and passed this point, but did not meet any large force of the enemy and returned. As soon as any large force was withdrawn, the defenceless inhabitants would again be left exposed to the tomakawk. In the feeble state of the colony, the authorities concluded that fall, to abandon the post, and the stores and amunition were then transported back to Albany and the fort burned, December 1, 1747. From that time forward, for some years, this whole country was abandoned to the French and Indians, and Albany was the northern English outpost."

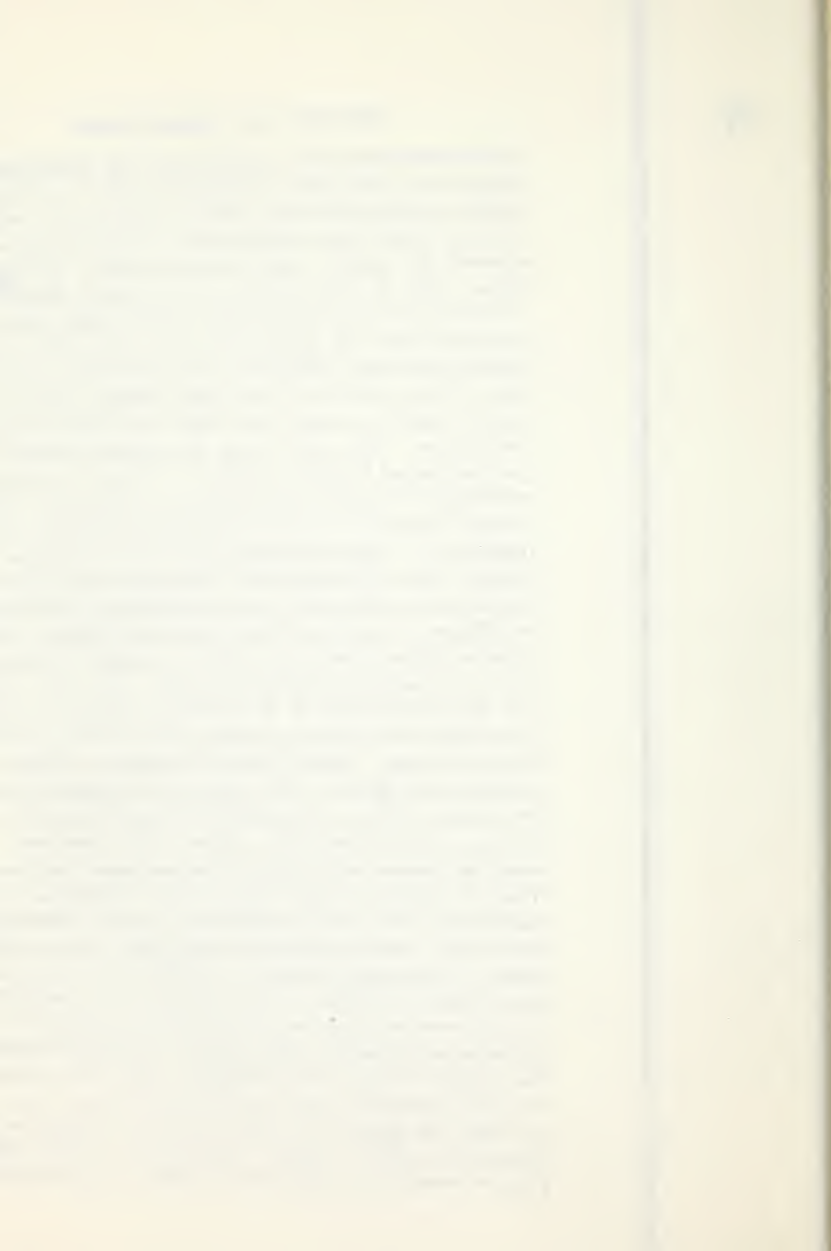
In 1732, or about the date of the erection of this fort, William Kettichuyn, a merchant of Albany, before mentioned as a purchaser of a portion of Vandyke's interest in the Saratoga Patent, in connection with Cornelius Cuyler, yeoman, also of Albany, applied for a grant of land adjoining that patent, claiming to have purchased it the preceding year of the Indians. May 6th, 1732, a patent was issued, 850 acres being given to Kettichuyn, and 750 acres to Cuyler, the lands being situated near the Hudson and at only a moderate distance from the fort. It seems probable that settlements were made here, but abandoned on the destruction of the fort. No permanent utilization of these lands was thereafter attempted until the close of the French and Indian wars in 1763.

January 5th, 1763, Donald, George and James Campbell, three brothers, sons of Capt. Laughlin Campbell, petitioned for a grant of 100,000 acres of land, "to be elected in one tract, on or near the Wood Creek, between the falls of that Creek on the north and Battenkill on the South, a line twenty miles from Hudson's river on the east, and that river on the east side of Lake George and a south line thence to Hudson's river on the west." Of course this was considered by the Commissioners, an exorbitant demand; but November 11th, of that year, a patent of 10,000 acres in the present town of Greenwich, just north of the Saratoga Patent, was issued to the Campbell brothers, their three sisters, Rose Graham, Margaret Eustace and Lilly Murray and four others: Allan Campbell, John Campbell, Sr. James Calder and John Campbell, Jr. Dr.



FITCH states that at the commencement and during the Revolutionary war, the patent was sparsely settled by a few Dutch families, and that the land so far as is known, was owned by the eldest of the three brothers, Gen. Donald Campbell, who espoused the patriot cause, while the other brothers were Tories. After the war, all traces of the family disappeared.

It may not be out of place here to note the fact, that twenty-six years before this grant to his sons, the father, Captain Laughlin Campbell, induced by the proclamation of the governor of the province of New York, offering liberal terms to settlers, visited this county and was very much pleased with the location. Lieut. Gov. Clark, then acting governor of the province, urged Captain Campbell to found a colony here, promising him a grant of 36,000 acres of land, free from all charges except those of the survey and the king's quit-rent. Inspired by these fine promises, he sold his estates on the island of Isla and immigrated to this country with eighty-three Scotch families (423 adults and many children), whose expenses he defrayed. A portion of them came with him in 1738, and others at different times up to 1740. Imagine the disappointment and chagrin of Captain Campbell, when the Governor and Surveyor-General of the province refused to make the grant without the large fees, which, in his case, they had promised not to exact. Captain Campbell would not submit to this extortion, and applied to the legislative assembly for redress, but unsuccessfully, as he steadfastly refused to share the promised grant with the avaricious officers of the province. Pursuing the matter with spirit, he memorialized the Board of Trade in England, but his means became exhausted before a satisfactory result could be arrived at, and he settled upon a small farm, where he resided (except while serving under the Duke of Cumberland during the rebellion in Scotland in 1745) the remainder of his life. The granting of the Campbell Patent in Greenwich to his sons, was therefore, only an act of tardy justice to the family of the sturdy and upright Scotchman. The success of his sons, encouraged some of the poor men who came with him to the locality, to petition also for a grant of land, and March 24, 1764, Alexander McNachten (McNaughton), with one hundred and six others of the original Campbell immigrants, petitioned for 1,000 acres to be granted to



each of them "to be laid out in a single tract between the head of South bay and Kingsbury, and reaching east towards New Hampshire and westwardly to the mountains in Warren county. The committee of the Council to whom this petition was referred, reported May 21st, recommending that 47,450 acres should be granted to them, between the tract already granted to Schuyler and others (Fort Edward), and the tract proposed to be granted to Turner and others (Salem). The grant was made out in conformity with the recommendation of the council, and specifies the amount of land that each individual of the petitioners is to receive, two hundred acres being the least and six hundred acres being the most that any individual obtains. It also appoints five men as trustees, to divide and distribute the lands as directed. By the same instrument, the tract was incorporated as a township, to be named Argyle, and to have a supervisor, treasurer, collector, two assessors, two overseers of highways, two overseers of the poor and six constables, to be elected annually by the inhabitants on the first day of May." Dr FITCH, further says, "It is commonly reported and is currently believed to this day, that this town was granted directly from the king. This is erroneous. The charter emanated from the same source with, and is in all respects similar to the charters of the adjoining towns." This grant included a large portion of what is now the northern half of the town of Greenwich.

The patents thus briefly described as making up the area of the town, were, with the exception of Saratoga, subject to the following conditions under which, at that period, all public lands were granted, viz: "An annual quit-rent of two shillings and sixpence sterling was imposed on every one hundred acres, and all mines of gold and silver, and all pine trees suitable for masts for the royal navy, namely all which were twenty-four inches or more in diameter twelve inches from the ground, were reserved to the crown."

CHAP. II.

The Settlement of the Town—The Arable or "Scotch" Patent first settled—The Pioneer—The First House—Other Early Settlers—First Civil Process—Archibald Campbell First—Settlement of the Toff Family in the Stratoga Patent—The First Saw-Mill—Rhode Island Families—Incidents—The First Grist-Mill—The First Public Burying Ground.

The close of the French and Indian war, rendered the settlement of lands adjoining the Northern Hudson, both practicable and safe. Slowly but surely, the tide of immigration set this way, not only from the old world, but from the more populous colonies of the new. The forests, that for ages had sheltered the earth from the sun's rays, began to fall before the woodman's axe, and to give place to the needs of a developing civilization. The streams that had flowed for centuries, rippled only by the plunge of the water-fowl, or the bark canoe of the savage, began, in their restricted and perverted courses, to be the propelling force of unending industries. The land, enriched in the lapse of time, by the decay of its spontaneous products, responded with generous crops to artificial culture, and a few short years saw the locality peopled with a race of strong and sturdy men.

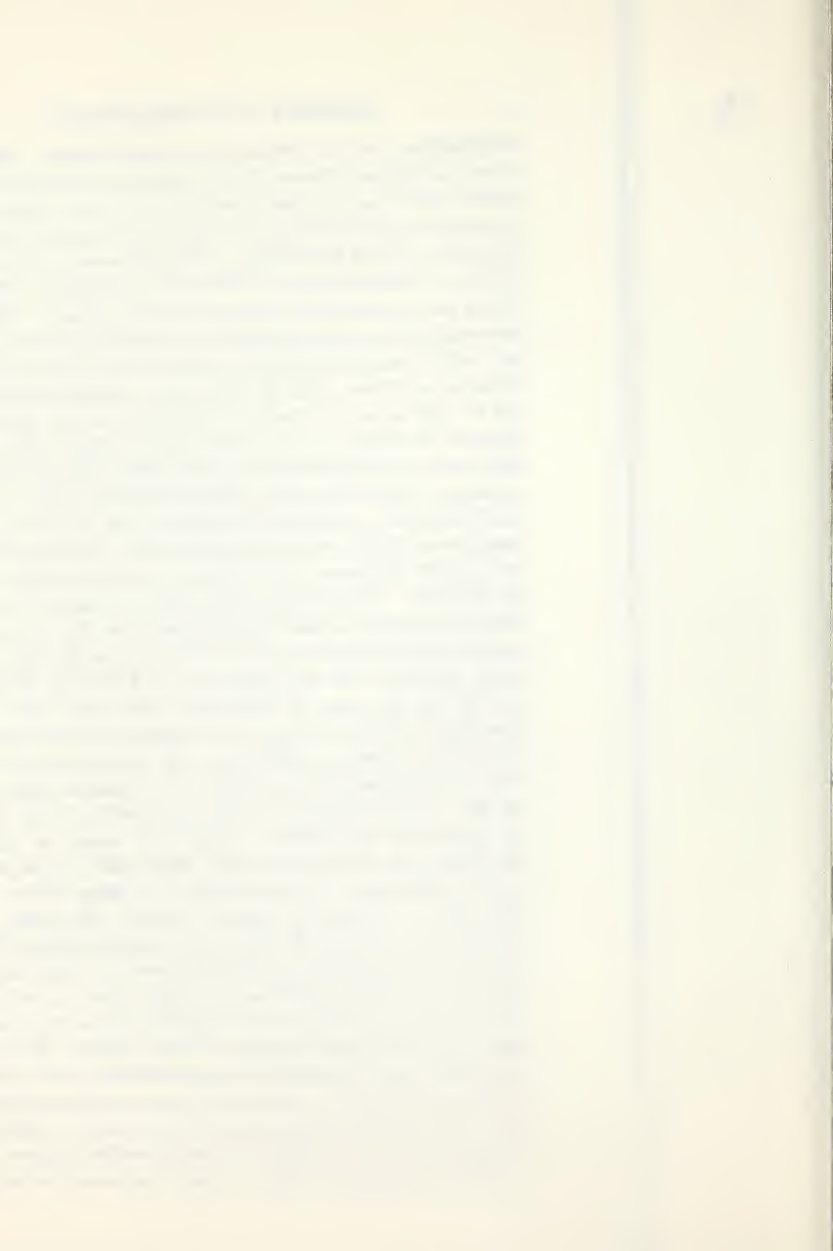
The first man known to have attempted a permanent settlement in the town, was one Rogers, a kind of desperado, who built on the flats of the Harlem, above the mouth of Coxsack creek, as early as 1763 or 1764, a log-cabin, and there, for some time, lived, not knowing, and lived there for some time. Alexander McNamie, (McNoughon), Archibald Livingston, Duncan Campbell, and Roger Reed, settled near the Harlem, as above

tees of the Argyle patent in the spring of 1765, and found him living there and claiming title from Col. Lydius, to a tract of land running east from Cossayuna creek to the vicinity of the stream now known as Black creek. He warned them not to trespass on his claim, making various threats as to what he would do. These men knew, however, that they had perfect titles and went on industriously with the work of clearing their lands and building their houses, regardless of his threats. One day, when Livingston was away, his wife was forcibly carried off and set down outside of the limits of the claim, by Rogers, who then proceeded to remove the furniture from the premises. For this act, he was subsequently arrested by Reed, who was a constable of the old township of Argyle, assisted by Joseph McCracken from Salem. The arrest was made under a warrant from Esq. McNachten, who had been appointed a Justice of the Peace, and was the first civil process ever served in this county. It was, of course, to be expected, that a man of the reckless character of Rogers, would resist the officers, and the result justified the expectation. Rogers tried to defend himself with his gun, which McCracken seized. In his endeavors to wrest it from the hands of the ruffian, he burst the buttons from the waist-band of his pantaloons, which as he did not wear suspenders, slipped down over his feet. The little son of Rogers, observing McCracken's exposed condition, and seeing his father taken at a disadvantage, ran up and as Dr. Follen relates, "bit him posteriorly," but without causing him to loose his hold of the gun. Rogers was secured and conveyed to Albany, after which we find no trace of him. His house was the first one erected in the town.

Different portions of Argyle township began to be settled at this time, the survey having been completed in 1764. The lots originally belonging to that township, but now forming a portion of the town of Greenwich, were numbered and allotted as follows: Lot 41, 250 acres, commencing at the northeast corner of the Campbell Patent, with its greatest length from east to west was allotted to Catharine Slew; south of this toward the Butternkill, were much lots, also laid out with greatest length from east to west, and numbered and allotted in the following manner: lot 39, 300 acres to Angus McDougall; lot 31, 250 acres to Donald McIntyre; lot 32, 600 acres to Alexander

McNachten ; lot 33, 300 acres to John McCore ; lot 34, 350 acres, to William Fraser ; lot 35, running east across Cossayuna creek, 250 acres, to Mary Campbell ; lot 36, at the mouth of Cossayuna creek, 450 acres, to Duncan Campbell, Sr. ; lot 27, 300 acres, to Neil McFadden ; lot 38, 250 acres, to Mary Torry ; lot 39, a triangular plot of 250 acres, to Margaret McAllister, being the southernmost allotment of the patent. Then, commencing at the eastern boundary of lots 41, and 30 to 35, were lots with greatest length from east to west, and numbered and allotted as follows : Lot 40, 450 acres, to Robert Campbell Jr. ; lot 51, 350 acres, to Charles McArthur ; lot 52, 300 acres, to Duncan McFadden ; lot 53, 300 acres, to Roger Reed ; lot 54, 300 acres, to John McCarter ; lot 65, 300 acres, to Hugh Montgomery ; lot 66, 250 acres, at the junction of White creek with the Battenkill, to Isabella Livingston ; lot 67, 250 acres, running across White creek to the Battenkill, to Catharine McCarter ; lot 68, 250 acres, also running to the Battenkill, to Margaret Gilchrist. Besides these lots, there are several on the east side of Cossayuna lake running north to the "street." The numbers and allotments are as follows : lot 42, 400 acres, to John McGuire ; lot 43, 200 acres, to Elizabeth McNeil, also known by the name of Campbell from her first husband, Archibald Campbell, one of the trustees of the patent ; lot 44, 450 acres, to Duncan McArthur ; lot 29, 250 acres, to Daniel Clark ; lot 50, 300 acres, partially in the lake, to John McGowan, Sr. ; lot 55, 300 acres, to Ann Campbell ; lot 56, 350 acres, to Archibald McCollum ; lot 57, 250 acres, to Alexander McArthur ; lot 58, 250 acres, Alex. McDonald ; lot 59, 500 acres, to John McEwen ; lot 62, 300 acres, to Mary Baine ; lot 63, 300 acres, to Margaret Cargyle ; lot 64, 450 acres, to Neil McEachern ; lot 69, 400 acres, to Hannah McEwen ; lot 70, 450 acres to John Reed ; lot 71, 350 acres to Archibald Nevin, making in all about 12,000 acres which were set off from the old township of Argyle at the formation of the town of Greenwich. A considerable number of the allottees did not settle upon their lands, having become permanently and satisfactorily located elsewhere. Others took up the unclaimed lands and have never been disturbed in their possession. Other settlers purchased lots not occupied at merely nominal prices.

Duncan Campbell, whom we have mentioned as settling on



his allotment in 1765, is stated to have been the Supervisor of the old township of Argyle, for the first ten years of its existence. Arthur Reid, in his "Reminiscences of the Revolution," gives the year 1771 as the date of the township organization. The surveyors who ran the division lines in 1764, were Archibald Campbell and Christopher Yates. The former was a son of Duncan Campbell, and a brother of Mrs. Catherine McArthur, who was wife of Duncan McArthur, and grandmother of John Reed who now resides in Argyle, on that portion of lot 44 (drawn by Duncan McArthur), which still lies within the limits of that town. Archibald Campbell 1st, as he was called, was a man of wealth, education and influence. He married Flora McNeil, and soon after the survey was completed, settled on a tract of 600 acres, which he owned in what was then Cambridge, now Jackson. Whether this land came to him by inheritance or purchase, we are unable to learn. He possessed no little vanity, and was frequently heard to boast of his distinguished family connection. His house and furniture and his manner of living, corresponded with his pretensions. The house which he built in the year 1800, and in which he lived at his death, which occurred January 31st, 1808, is now owned and occupied by John Cowan. Little change has been made in the house, which is a handsome modern-looking structure. Mr. Campbell died at the age of 69 years. He had prior to his death conveyed to his son John the tract now known as the Lytton Woodard farm, and which ran east as far as the old tavern stand at the corner of the road leading to Co-sayma lake. To his son Alexander, he had conveyed the lands now composing the farms of Job Skellic and Alexander Maxwell on the south side of the Battenkill. In his will, John Campbell is not mentioned as a legatee, although all his other children received legacies. Duncan inherited the tract known later as the "Dunn" place, while the remaining lands in Greenwich were divided equally between him and his brothers Archibald and Alexander. Archibald received the homestead, on condition that he give his mother a comfortable support during her natural life, or if they died together, not to the executors the amount of a legacy, \$750 mentioned in the will. A similar legacy was devised to Eliza, the daughter, who married Hon. John Crary, of Salem. John Campbell married Polly

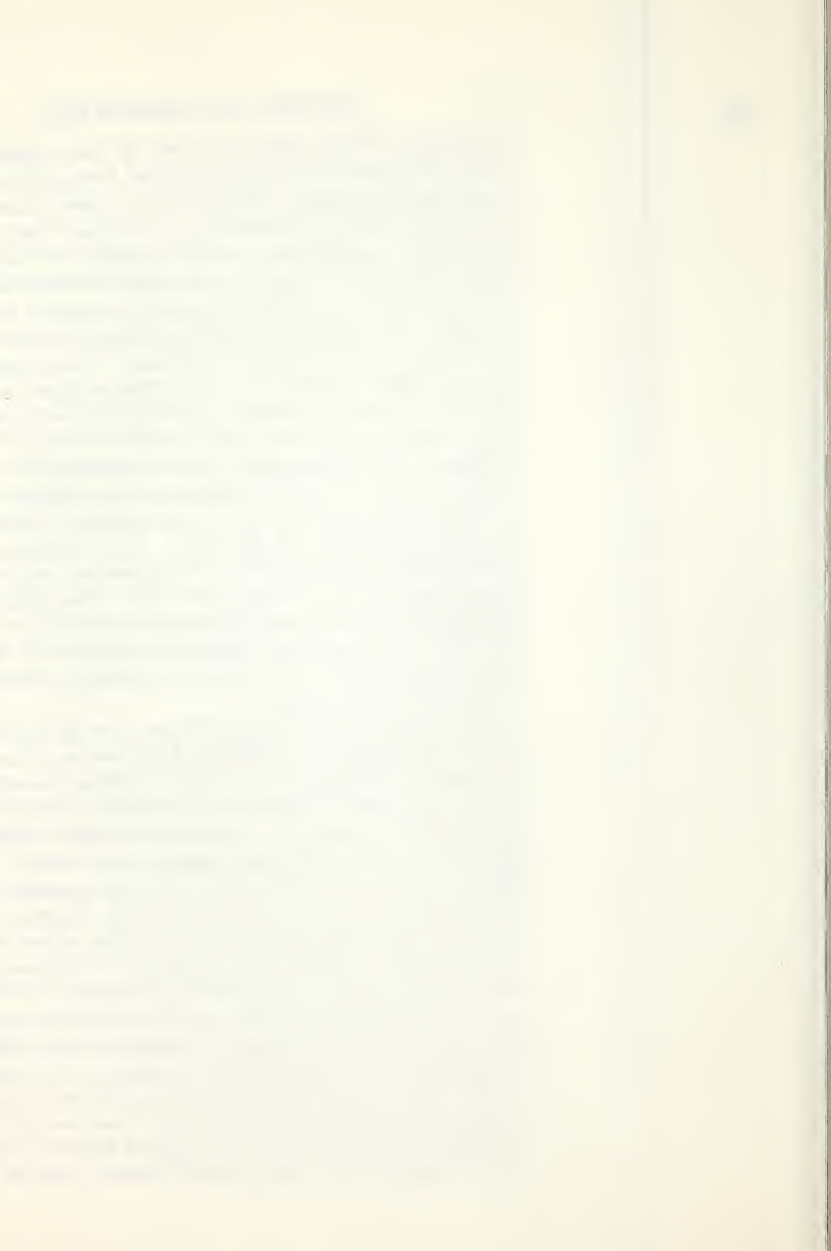


Walker. They were the parents of Mrs. Marinus Fairchild of Salem. Duncan Campbell, the 2d son, married Betsey Edie. Alexander Campbell married Nellie Dyer and settled in Jackson, on what is now the Skellie farm. Archibald Campbell 2d, married late in life, Sallie Fuller, who is still living, his widow, at Center Falls. Their son, Archibald Campbell 3d, now resides in the town of Easton. This family were related, we learn, somewhat distantly, however, to Archibald Campbell, the trustee of the patent, who was a merchant and hotel-keeper of the city of New York. In his later years he removed to Fort Edward, where he died. His widow married a Mr. McNeil, and it was from the house of this Mrs. McNeil, that the lamented Jane McCrea went to her cruel and bloody death.

The family of Archibald Livingston, who settled with others on the Argyle patent in 1765, were prominent in the community at an early date. Livingston married a daughter of Alexander McNaughton. The record of that event and of the subsequent births, is so quaint that we cannot forbear transcribing a portion of it: "Archibald Livingston and Ellinor McNaughton, Joined in Matrimony and Lawfully married in November 23d, In the year of our Lord Jesus Christ 1756, And Since Children are Born unto them through the Blessing of God of which the first is a girle whose name is Mary who was born in September the 26th, in the year 1757; the second a girle also Whose Name is Margaret. She was born in May the 30th day, in the year 1759; the third a girle named Jennie was born in February the 2d in 1767." Four other children were born to them. Alexander was born June 8th, 1769; Moses was born March 2d, 1772; Margaret, June 29th, 1774 and Nellie August 10, 1777. Alexander became a man of mark in the town and was well known throughout the county. The people honored him by sending him to the Assembly in 1809, and again in 1812, and in 1818 he was elected for the third time. He was, also, a member of the constitutional Convention of 1821. He died October 23d, 1863, aged 94. Members of the family still reside at East Greenwich. Of the other families that settled on the Battenkill at that period, there is but little of interest that is available for this sketch. There are a few incidents, showing the strong characters, and sterling qualities of these pioneers of the town of Greenwich, of which we will give a single

illustration. Roger Reed, was one of the original settlers on the allotments of the patent, his lot being the one now occupied by his grandson, Peter Reed, on Sand street. When he had become old, nearly 90, he expressed the wish that his brother should have a certain portion of his property. Some one suggested that he make a will, as otherwise, his children would not be obliged to make the bequest over to his brother. The fiery Scotch blood reddened the old man's temples and his eye flashed as he exclaimed, "I would have you to know *my children* won't *dare* to do different than I tell them," and they did not, though their ages ranged from 50 to 60 years. Such was the reverence which parents received from their children. Such were the men who commenced the settlement of the town of Greenwich, and the strong religious sentiment which pervaded their lives has had a benign influence upon the later settlements of the town. All of these men were prominent in the organization of the Associate congregation of South Argyle which took place in 1785. The Alexander McNaughton allotment covered the farm now known as the Christie farm. On the premises opposite the house is the burial plot of the McNaughton and Livingston families, containing the remains of these pioneers.

The next settlement in the town was in the Saratoga patent in 1766, when Judge Nathan Telft and his two sons, Stanton and Nathan 2d, came from South Kingston, Rhode Island, and located in the towns of Easton and Greenwich, Judge Telft with his son Nathan taking by lease from Kelleyan DeRidder, the farm now owned by his great grandson, Nathan B. Telft, in Easton, while Stanton Telft took in the same manner from DeRidder, the farm now owned by Harvey Rogers, at Middle Falls, and built on the Battenkill at the fine water-fall at that point, the first saw-mill on that stream, of which we have authentic information. The following mention of this mill, is made in the field-book of the survey of the Saratoga patent, made in 1764 by J. R. Bleeker: "whereas, we the subscribers, Commissioners appointed for the partition of all such lands, creeks, rivers and falls of water as remained undivided in the Saratoga Patent, have lately proceeded to the Survey, Partition and Balloting thereof; and have assigned for defraying the expenses accrued on the same, all the islands lying in Hudson



River between the Southermost and Northermost bounds of the said Patent, being in all nine islands, as also two Falls of water with four acres of land lying adjacent and convenient to each of them, the one being the second fall on Dionondehe-wa Creek, where Staten Tefit now has a saw-mill." This conclusively proves the early date of their settlement in Greenwich. After the marriage of Nathan 2d, Judge Tefit lived at the house of his son Stanton, in Greenwich, until his death in 1789. The settlement of the Tefits, was the beginning of the large influx of Rhode Island colonists, from which the Baptist church subsequently organized. The family yet remains one of the most prominent of the town. Soon after their arrival, there came a man called from his powerful and sonorous voice, "Whispering Somes." He saw that the land in this locality was good, and determined to remain. There is a tradition that after looking over the country, he ascended Bald Mountain, and called back to Jonathan Foster, in Rhode Island, "Come up Captain Foster, there is good land here." We do not vouch for the truth of the tradition, and can only assert in support of it the fact that "Captain Foster" did come up here in 1767 and settled upon the farm now owned by Morgan Heath. Mr. Foster was the ancestor of several families of that name, who still reside in Greenwich. One of his daughters married Nathan Tanner, afterwards prominent as the first pastor of Bottskill Baptist church. Not far from the time of Captain Foster's arrival, a man named Bryant settled at the foot of Bald Mountain, and erected a log house of peculiar strength, to resist the attacks of the Indians, who several times tried to gain entrance to it, but were unable on account of the thickness of the doors and the manner in which they were strengthened with iron. Through some heedlessness, they did on one occasion get into the house in the absence of the family, and tried to get at some of the valuable possessions of the settler, which they not incorrectly supposed, were kept under the floor. The trap to the subterranean room, defied their ingenuity and they undertook to get through the floor with their tomahawks, but failed in the attempt as the floor was made of hewn logs, pinned to heavy sleepers beneath. In after years, Mr. Bryant would gleefully point to the gashes made by the tomahawks of the savages, in their fruitless attempts to find his valuables. At an

early date, Mr. Bryant burnt lime at the mountain. One day, when absent with his family, he left a pan of air-slacked lime in the house. Some Indians entered the place, and mistaking the lime for flour, attempted to makê some bread of it, but discovering qualities in the flour with which they were not familiar, they abandoned culinary pursuits for more congenial duties.

Following these men, Samuel Dickinson came to Greenwich in 1769, and located on what is now known as the Bailey place, about half a mile east of Center Falls. His son, Thomas Dickinson, who lived most of his life near Bald Mountain, was born here in 1770. In 1769 or 1770, Daniel Rose, a mill-wright (long in the employ of Gen. Philip Schuyler, at Old Saratoga), came to Greenwich, and erected the first grist-mill in the town on what was then called "Foster's Brook," but is now known as the "Flax-mill Brook," on Job G. Sherman's farm. This mill was probably in operation as early as 1771, as Dr. Fitch speaks of it as having been erected before Reed's mill at Fitch's Point, in the town of Salem, and that mill was completed in 1772. Mr. Rose also erected a saw-mill on the brook, and we believe these mills to have been those called by the next generation, the "Old Rhodes' Mills." We do not learn that anywhere in the county, there were mills answering as closely to the traditionary descriptions of "Rhodes' Mills" as those built by Daniel Rose. It seems probable that the name "Rhodes" as applied to mills came from a misunderstanding of Rose's name. Robert Kenyon came to Greenwich with Rose, and selected the farm now owned by William M. Holmes, as the place of his future residence, but being obliged to go to Rhode Island for money, he found on his return, that a man named Mosher had "squatted" on his claim, and he took the farm now owned by Rev. William Day.

In 1772, James Rogers, 2d, father of Thomas Rogers of Bald Mountain, and of the late James Rogers, 3d, of Middle Falls, came from Rhode Island and settled at the mouth of the Battenkill, near the place where Clark's Mills now stand, on lands leased from the Lansing family of Albany. Rev., or as he was called, "Elder" James Rogers, father of James 2d, came with his son, and occasionally preached to the Christian people of the surrounding country, although he was not settled over any

church. Abner Yates Rogers now lives on the farm first owned by his grandfather, James Rogers 2d. In the same year, 1772, Smith Barber, then a lad of 12 years, walked from Rhode Island to Greenwich. After a few years he married a sister of Nathan Rogers, who came at about the same time with himself and settled on the farm now owned by Horton Tefft, Mr. Rogers taking up what is now the Center Falls tavern stand. Smith Barber was for many years a deacon of the Baptist church, where his cousin, Elder Barber afterwards officiated for many years as pastor. Thomas Bentley and David Tefft located themselves in Greenwich about the period of Barber's coming, the first on a lot of 100 acres, just east of what is now known as the Hannah Place property. He built a dam across the Battenkill near his house, where remnants of it may still be seen. He erected a saw-mill which he run for many years. John Rogers settled near Bentley, and soon after, David Tefft came, and erected a house on the Hannah Place lot, where he early kept a bar, and his house was known as Tefft's Tavern. It was afterwards moved to where it now stands, and was long called the "Betsey Whipple house." It is the present residence of Amasa Rose. It owns the distinction of being the birthplace of the celebrated preacher, Rev. E. H. Chapin, D. D., of New York. Dr. Chapin informed the writer that his recollections of the town were very indistinct, as he left when he was only a few months old. His father, who was a portrait-painter, had rented the house temporarily, while plying his profession. This is one of the oldest houses, if not the oldest now standing in the town. Its sides are built up of three inch plank, dove-tailed together at the corners.

The names given above constitute the larger number of those who settled in the town prior to the Revolution; all indeed whose precise situations we have been able to trace. Elder Tanner was undoubtedly here early, as he married a daughter of Jonathan Foster, (mentioned as one of the earlier settlers), after he came here, and in 1792 had two married daughters, in whose families himself and wife resided. It is not known certainly, where he first lived after his marriage, some of his living relations placing him on the Greenwich side of the river, near his father-in-law, while others say that he lived in the



town of Easton, near the old church. There are other names familiar at that time, but we are not at present able to locate them.

In the Campbell patent, we note in the same range of time, although the exact date we have been unable to obtain, that John and Rip Van Dam Sybrandt or Seebrandt, as it was then called, settled on the farm now owned by Horace Gavette. On a lot belonging to this farm, opposite a large tree, the stump of which may still be seen, was erected a log meeting house for the use of the Baptists of the locality. This was undoubtedly the first house of worship, erected in the town. It was abandoned prior to 1790, about which time it was purchased by Jeremiah Newberry, and removed to the next farm north, and fitted up as a dwelling. Some of its timbers may still be seen, in the corn-house on the Newberry farm, now owned by a Mr. Graham. Mr. Jeremiah Newberry came to Greenwich in March, 1778. His father, a soldier of the French war, present with Wolfe at the storming of Quebec, came at the close of the Revolution, in which he was a patriot soldier, to Greenwich, and lived with his son until his death. A large number of families came from Rhode Island during the war of whom we shall speak more particularly elsewhere. One fact should be stated here. The flats near the ford below Taylor's grove, were at an early period, settled by a considerable number of people, among them being the family of David Petteys and his son-in-law, Peterson. Petteys came prior to 1775. Near the farm of Mr. Petteys is an old burial-yard, in which forty graves were recently counted. The Petteys family, a portion of the Tefits, Elder Tanner and others were buried there. We believe that but one inscription now remains to tell the passer-by of a life and a death. This is unquestionably the oldest public burying-place in the town and one of the first in the county.



CHAP. III.

Church History—The Baptist Church—Its Record—Incidents in Elder Tanner's Pastorate—Later History of the Church—The First Methodist Class Meeting—The North Greenwich Church—Later History—The Dutch Reformed Church—Its Organization and Subsequent History—The Congregational Church and the causes that led to its Organization—Its History.

A sketch like this cannot embrace much of the ordinary detail of history. It must, however, particularize events which have had a lasting influence upon the morals of community. The author, therefore, deems it proper, to dwell somewhat at length upon the history of those organizations which, as he believes, have contributed most largely to the moral well-being of society in the town. Those organizations are the churches of the town, and primarily, the "Bottskill Baptist Church." While in the history of that church there may be incidents which will cause a smile from their quaintness, or a sigh and a tear from their illiberality, there is one feature of its past that stands out prominent and bold, and entitles it to unqualified respect: Bottskill Baptist church has never shrunk from the performance of disagreeable duties. Mistaken, unjust, cruel, it may sometimes have been; weak and vacillating it has never been. People respect and admire strength of principle and purpose, and this church grew strong in numbers from strong adherence to the rigid morality of the Bible. The men who formed the church, were men before whose sturdy strokes the forests fell; who braved the dangers of pioneer life with steady persistence, and who put into their church relationship the same earnestness that characterized them in their

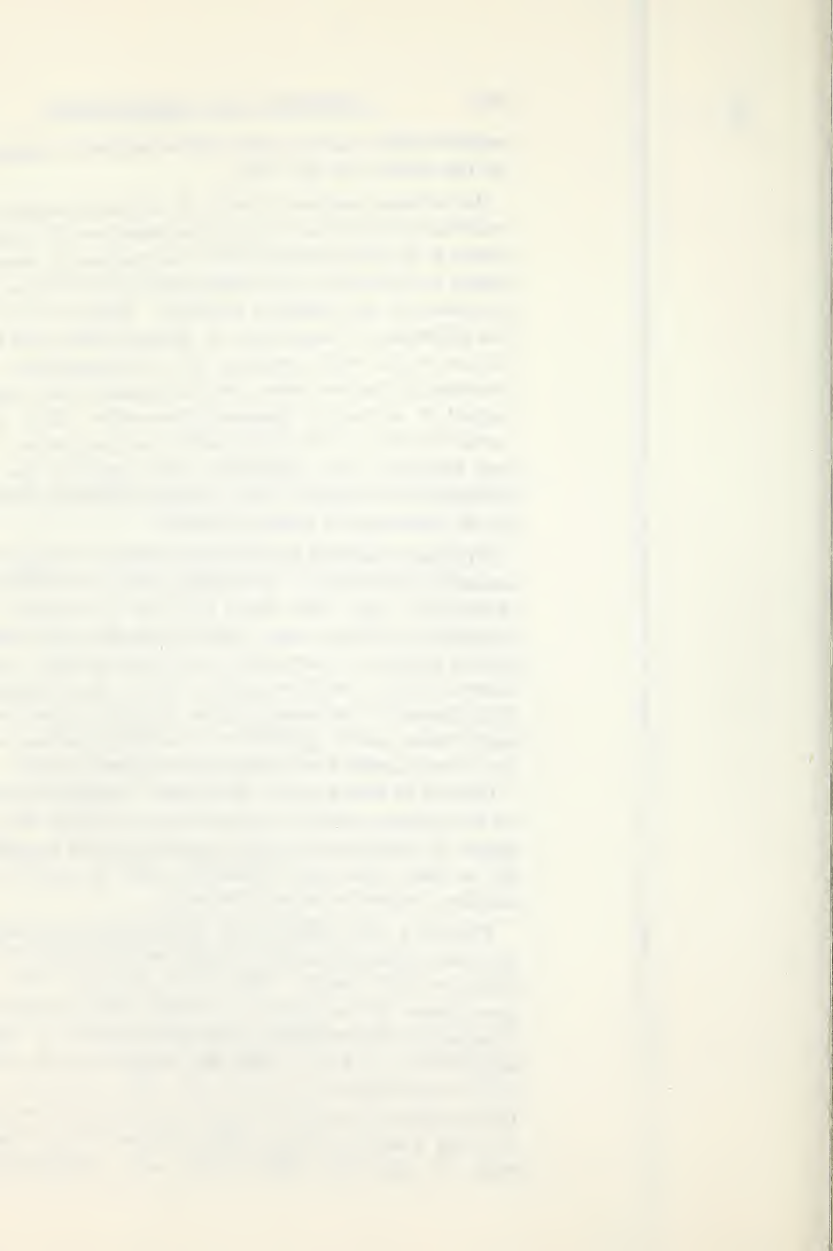


secular affairs, and its labors thus became a component part of the history of the town.

An accurate estimate cannot, of course be made of the influence that churches have upon the formation of society. But it seems to us unquestionable that the systems of church organization in the eastern and middle states of our Union, have been the basis of our political freedom. There is no doubt that the difference of moral tone in Massachusetts and California, is due to the early presence of a congregational system of churches in the one state, and the absence and practical disregard of all church systems in the other. Both states were settled by men of strong characters and prejudices; but in the one instance, these prejudices were toned by the ennobling influences of religious truth; in the other they were increased by the fierceness of human passions.

Vigorous churches are the most effective workers for representative government. In holding men accountable for moral dereliction, they teach them the uses of restraint. Pioneer churches are always more rigid in discipline than those organized in populous communities, and they exercise a power over their members, hardly second to that of the civil government. Withdrawal of fellowship from offending members, was in early times, nearly equivalent to social ostracism, and people were very careful not to incur this extreme penalty. How the "Church of Christ on the Bottenkill" considered the offences of its members, will be shown to some extent in the following pages, in which will be given the facts of its organization, so far as they have been obtainable, and the more interesting incidents related in its early records.

There is a wide difference of opinion existing between those who have made the matter a study, as to the date of the organization of this church. Rev. J. O. Mason, D. D., for many years pastor of the church, in a brief sketch, prepared for the Washington Union Baptist Association, gives the date of the organization as 1767, while the minutes of the Shaftsbury Baptist Association, fix it at 1774. The authority on which Doctor Mason bases his theory of the date of the organization, is chiefly a letter written by Elder Nathan Tanner in the year 1800. In this letter Elder Tanner says: "Thirty-three years



ago, the standard of the gospel was raised on the Bottenkill." Whether these words imply the real organization of a church, or the simple gathering together of the Christians of the locality for the purpose of worship, is a matter of some doubt. It seems improbable, however, that the church organization could have been completed at that early date, as from the best data we can find, there were not more than six Baptist families within a radius of seven miles from the residence of Nathan Tefft, the first settler of the neighborhood. It is altogether reasonable to suppose, that these families, brought up in the same faith, and coming from the same locality, met each other at stated intervals for worship and for social intercourse. It is no doubt true, that the older men of the settlement exercised an implied church authority over the younger members of the community, chiding them for faults and to some extent holding them to account for breaches of Christian conduct. This condition of things covers the statement of Elder Tanner's letter. We believe no church organization existed prior to the date of the initial entry in the first book of records now extant. The minutes in this book go back to June 9th, 1775. They were not entered therein until 1788, as will be seen by the following extract from the minutes of a meeting held July 19th, of the last named year. "Appointed Elisha Bentley to serve the church as clerk for the future. Voted by the church that a contribution is made in order to defray some church expenses, and that Bro. Elisha Bentley is to provide a book for the church records and minutes to be entered therein and that the clerk shall transfer all our records and minutes into that book and the clerk shall have a reasonable compensation for his services in doing the same." In the minutes of a meeting held August 3d of the same year, the following entry appears: "Then purchased a book for to keep the church records in, which cost 6 shillings." The labor of transferring the minutes seems to have been a somewhat protracted one for this Elisha Bentley—who was the first school-master of the locality, and at that time earning a precarious existence at his calling—for we find the following clause in the minutes of a meeting held as late as March 17th, 1793. "Voted by the church to allow the clerk forty shillings for his labor in transferring all the records into this book." These entries show this book to be only a copy

of the original minutes of the church, but it seems to comprise all there is of its written history, and we believe, gives the record of its organization. Dr. MASON thinks an older book of records was burned about 1775. It is the author's opinion, however, that no other book of records existed, but that fragmentary minutes from which the existing book of records was copied, were destroyed, but at a later date than is claimed by Dr. MASON. We see no reason to believe that anything was contained in them anterior in date to the engrossed copy. If this theory of the matter is a correct one as the character of the record seems to show, we must consider that the organization and first regular church meeting took place at the house of Nathan Telft in the town of Easton, June 9th, A. D., 1775, which is recorded in the book on the page following the Articles of Faith. The entry is as follows: "Saratoga, June ye 9th, A. D., 1775. As a number of Christians being gathered together as a church, to walk in the rules of the Gospel, according to the laws and ordinances of God, and being assembled at the house of Nathan Telft at a church meeting, to act and transact in the affairs of Christ's Kingdom (&c.). Whereas, Brother John Rogers, Jr., and Sisters Mchitable Rogers and Amy Rogers and Sarah Bentley being in covenant with us, and having forsaken the assembling of themselves with us at our meetings for some time, the church, therefore, considering the affair, have appointed Brothers Nathan Telft and Joseph Reynolds to treat with the aforesaid John Rogers Jr., Amy Rogers and Sarah Bentley, and in behalf of the church to cite them to attend our next conference meeting to be held at the house of Nathan Telft, on the 23d day of this instant, to show their standing and make good their place in the church. The church also appointed Brother Harper Rogers and Daniel Rose as messengers to treat with Sister Mchitable Rogers and cite her to attend our next conference meeting as aforesaid." The language with which the minutes of this meeting opens, seems to the author, to be an initiatory assumption of authority and prerogative, and it appears nowhere else in the records. It asserts organization without giving its details. It is true that the church there commences with the discipline of members of society who had been in the habit of assembling themselves together, for worship, but the

necessity for discipline was one of the producing causes of the organization; and the sturdy and conscientious men who formed this church, did not allow the doctrine of expediency to interfere with their ideas of religious duty, and so began at once to deal with the shortcomings of those whom they felt belonged with them. Everything in the record seems to point to this meeting as the date of the church organization. At a second church meeting held the 23d of June 1775, the committees appointed at the first meeting made their report, and the church deemed it wise to vote that "Joseph Reynolds be the clerk to enter these things, and to keep the minutes of our Proceedings as need shall require." The inference from this is natural, that in the history of the church thereto, nothing had occurred which was deemed worthy of record. No word anywhere appears to indicate church action prior to the time of these meetings. We must therefore dissent from Doctor MASON's theory of its date, and must consider the opinion of Doctor STEPHEN WRIGHT, as given in the minutes of the Shaftsbury Baptist Association, unsustained. The date of the organization, we therefore fix as June 9th, 1775. There may have been, as before stated, a quasi-religious association as early as 1767, but the condition of the country and the sparse settlements render entirely improbable the existence of a regularly constituted church for some years thereafter. Bottskill Baptist church was never puny. It was strong and healthful in its action from the first. From the original "Articles of Faith," we quote the following on discipline, in which they set forth some of their rights and privileges as a church: "Before there can be any orderly discipline in a church assembly they must be orderly constituted into a church state, according to Gospel institution as contained in the New Testament. A visible church of Christ is composed of a number of true believers in him, which he hath selected from the sinful mass of mankind into union with himself by faith and love and in Gospel fellowship, one with each other, they being thus persuaded thus to give themselves up to the Lord and to one another, by the will of God, to serve him in all obedience to the faith. A number thus formed together, sufficient to maintain Gospel discipline and government, are a spiritual house being built upon the foundations of the apostles and prophets, Jesus Christ

himself being the chief corner stone. A number of believers thus united under Christ, their mystical head are become a church of Christ, and have right to all the privileges of the Gospel, and as such have power to govern themselves in and by the rules of the gospel, and to judge of the gifts and to choose their own ministerial officers (&c.).

At the third recorded meeting of the church, held July 10th, 1775, Nathan Tanner, afterward pastor, united with the church. The record describes the meeting in the following language: "This is a day to be remembered, whereas there has been difficulties and disputes, and divisions with and between Nathan Tanner and some of the members now travelling in unity, which hold with Elder James Rogers and particularly between Tanner and Joseph Reynolds, all which difficulties and disputes are removed and done away, and the said Nathan Tanner enlisted as a member of the church with us, it being a day of the manifestation of God's power." At a church meeting held October 7th, 1775, it was "voted by the church that Nathan Telft and Harper Rogers and Joseph Reynolds go as messengers of this church to Pownal at a conference to be held there to inspect into the character of Elder Benjamin Gardner. This was the first council in which the church took any part. At the next meeting after this, the church by vote resolved to withdraw fellowship from Mehitable Rogers, who appears to have been the first member excluded from the communion of the church." At a meeting held January 6th, 1776, the messengers sent to Pownal, made return that "they were admitted as members of the conference held at Pownal on November the 9th day, 1775, to inspect into the character of Elder Benjamin Gardner, and after hearing a number of evidences and considering thereof, it was resolved by the members in conference that Elder Gardner's character stand impeached by the evidences, considering him in the character of an Elder, which appears in his lewd and unsavory discourse and wanton conduct toward the female sex." At a meeting held February 10th, 1776, Nathan Tanner and Nathan Crandall appear as candidates for ministerial preferments. The church decided that they could not be set apart as Elders, but might be set apart as Evangelists. March 2d, the church elected Harper Rogers and Nathan Telft as deacons. Joseph Reynolds,



the clerk of the church felt aggrieved at the action of the church, as appears by the following letter contained in the minutes :

"Being a member of this body I think myself in duty bound to shew my opinion that the proceeding at our two last church meetings, doth not acquiesce or agree with the mind of God and that the consequences thereof will bring forth visible manifestations of his displeasure.

JOSEPH REYNOLDS.

March the 2d, A. D., 1776.

March 9th, 1776, a meeting was held at the house of Harper Rogers, at which Nathan Tanner "proceeded to tell his experience and teachings to preach the Gospel and administer the Gospel ordinances. The church being called upon to know whether they could give him fellowship to preach and administer Gospel ordinances if he could be legally qualified, answered in the affirmative. Proposed whether members are satisfied that Nathan Tanner is to them a watchman or Pastor, and the members are divided in sentiment." On the 23d of the same month, Nathan Crandal likewise proceeded to exhibit his qualifications for the sacred office. The record states that "The church are of opinion that he ought to be externally qualified." The last meeting of the year 1776 according to the minutes, was held July 27th. From this time until September 19th, 1781, there is a hiatus in the record. The meeting at the last date was a council of sister churches to remove difficulties existing between Nathan Tanner and Harper Rogers, but it accomplished nothing. At a meeting of the church, however, held September 22d, they agreed "to put on charity toward each other." This meeting appears by the record to have been one of general forgiveness and renewal of friendships. The animosity does not seem to have been entirely expunged, even by this general display of good feeling, for we find in meetings following closely upon this, that dissatisfaction still remained. Quarrels in regard to secular matters were brought up and adjudicated upon by the church or referred to committees of members as arbitrators. In other matters of dissension feeling ran so high that "the complainers went away and left the meeting." Nathan Tanner appears to have been unfortunate in his zealous labors for the church, and was almost constantly in difficulty with some one without meaning to



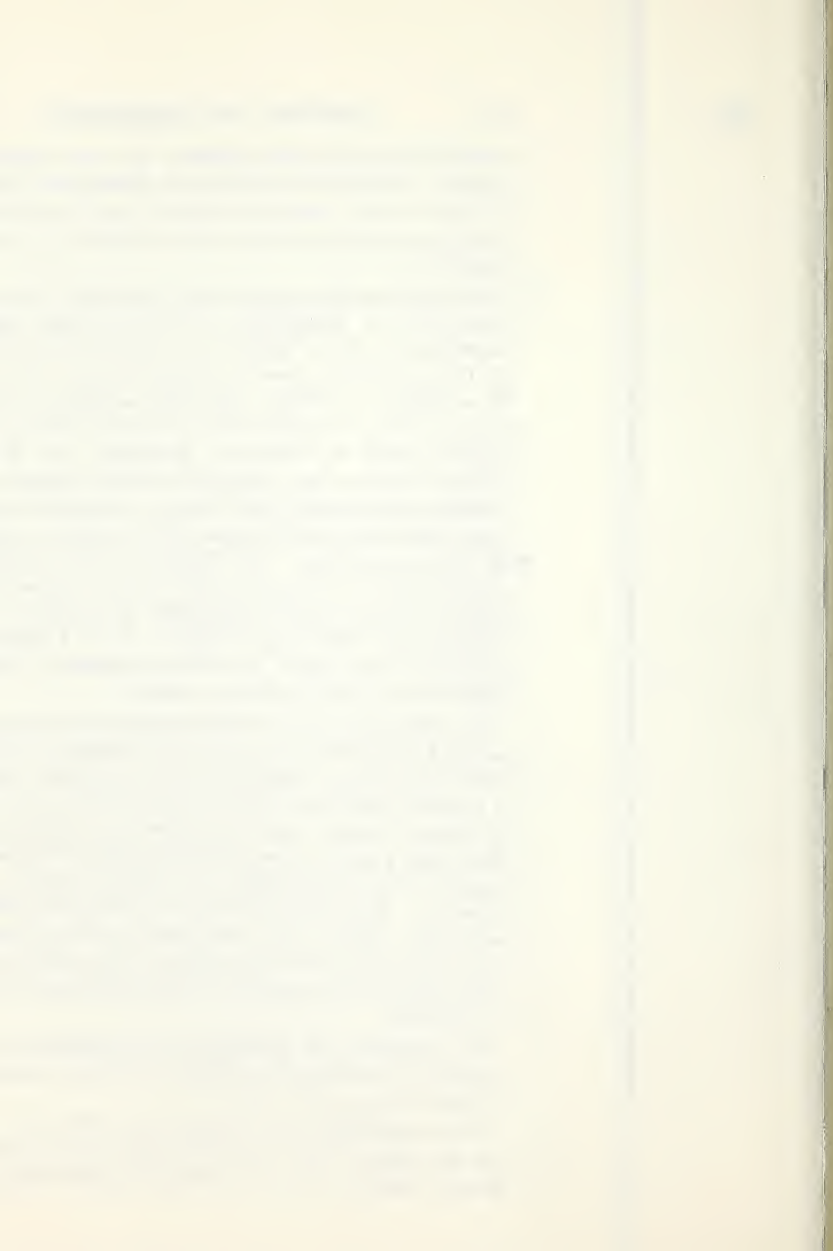
wrong them or to do any injustice. He was a man of strong religious convictions, earnest and conscientious in the work to which he had consecrated himself, and as uncompromising toward what he believed to be sin, as were the voyagers of the Mayflower.

It seems from the records, that at this time, there had been strong talk of abandoning the effort to keep up a church organization. In the minutes of a meeting held at the house of Thomas Bentley, November 20th, 1781, the matter is spoken of as follows: "Firstly, opened the meeting by singing and prayer to God. 2d, Chose Elder Powers (Pastor of the first Baptist church of Stillwater), Moderator. 3d, Whether the brethren choose to goe forward in church relation, &c. The brethren present being called upon to shew their minds both males and females and they gave their opinion to goe forward all but three persons. 4th, Enquired of the brethren which joined before the covenant, they resolved to goe forward in general, Brother Tanner standing by on account of difficulties between him and Harper Rogers. * * * Elder Powers proposed to meet with us the first Sabbath in January and break bread to us if he finds us ready."

The difficulty between Nathan Tanner and Harper Rogers having been revived, the dispute was carried on with considerable rancor, but the matter was finally amicably arranged, and at a meeting held on the 16th of June, 1782, it was "proposed by Nathan Tanner that the brethren in covenant converse freely with him and shew the turning-point of their minds in regard to his ministerial gifts and qualifications in the Gospel. (Answer). The brethren resolved to confer with Brother Tanner on the subject. At a subsequent meeting, March 9th, it was "resolved to refer the matter to the council that is to be called agreeable to a resolve of this body bairing date January ye 5th 1782."

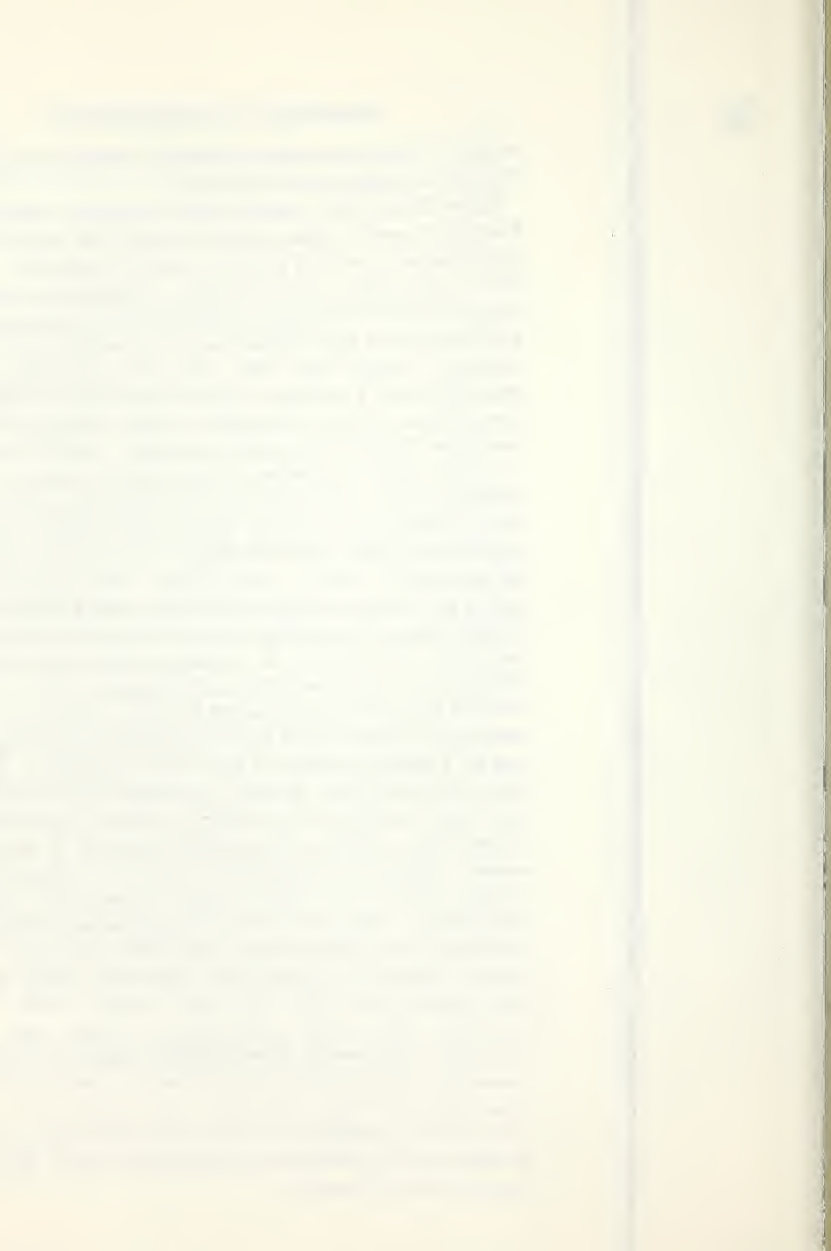
The ordinance of baptism was first administered for this church, to a number of candidates, by Rev. Lemuel Powers, April ye 7th, A. D., 1782.

At a council which was held June 4th of that year, "Enquired into their choice of an Elder, and they made choice of Br. Nathan Tanner, 'whom we Did the Day following proceed to



ordain.' 'Test (attest) Peter Worden, Moderator in Behalf of the Rest as appears by the minutes."

Elder Tanner thus entered upon a ministry, which though fruitful of good to the church, brought him more of sorrow and bitterness, more of poverty, more of unmerited reproach, than usually falls to the lot of men. Advanced to middle life when he entered upon his ministerial labors, among a people who had known him and had known his weaknesses and shortcomings; a people who were stern and unyielding in their prejudices, and a portion of whom were not even well-disposed toward him, it is hard to imagine a more trying position than was Elder Tanner's from that time forth. His life was always a sad one after he assumed the burden of souls in Bottskill Baptist church. Injustice, was done him from the beginning. Poverty like a grim specter haunted his humble home, and overwhelmed him all his life long. Yet for years, through all his troubles, he stood a strong man. He battled fruitlessly with a poverty the church should have saved him from. He defended himself manfully against charges the church should have been ashamed of; he stood up under persecution and obloquy; he maintained his manhood against the entire church until all his troubles culminated in bitter, biting poverty, and churchless, homeless and almost friendless his mind gave way, and he became an object of pity in the community. Separated from his wife by dire poverty, supported by his children, at a time when he felt he had a right to a support from his church, his later life presents as sorrowful a spectacle as is often witnessed. Received back into the church on sufferance, in his old age, shattered in mind, decrepit in body, the wreck of a noble man, it must have been to him a glorious relief, a joyful sundering from painful associations, when the angel of death hovered tearfully over his lowly couch for a time and then with tender care, lifted from this woeful world, his poor, wavering, life-troubled soul, and on swift and Heaven-achieving wings bore it above, purified and sanctified into the presence of the God who gave it—into the presence of the God who rights all wrongs, who dries all tears and gives to laden souls the peace, the rest, the love, that outlast time and all its fleeting sorrows, finding its measurements only in the immeasurable cycles of Eternity.



We shall, as briefly as we may, show in detail, some of the trials Elder Tanner endured. The general aspects of the church will appear in connection with this subject.

After his ordination, Elder Tanner entered at once upon the functions of his ministry, administering the rite of baptism the same day. Things seemed to go on smoothly for a time. September 21st, we find the church adopting the following proposition: "Proposed that some of the brethren be appointed as helpers for the removal of difficulties among brethren where private labor in single capacity fails," and such a committee was appointed. The same date, "Proposed whether to build a meeting-house. Agreed it is necessary. Agreed that said meeting-house be built by the road between David Pettys and Jeremiah Propers near the burying-place. Proposed that Joseph Reynolds draw a petition to request General Schuyler to give or sell us a grant of a piece of land sufficient for the meeting-house for the use of this body. Voted that said Reynolds draw a subscription paper to propagate the building of said meeting-house." At the meeting of November 10th, it was "voted that the meeting-house to be built by this body be made 26 feet wide and 32 feet long."

In matters of discipline, this church was occasionally called upon to treat peculiar phases of human depravity. We cite one instance, in which a woman confessed to the commission of adultery and justified herself in so doing, claiming that she had done no wrong. The record of a meeting held February "ye 15th, A. D., 1783," gives the following account: "Proceeded to confer upon the matter of labor, on account of Sarah Robins pursuant to a complaint laid against her at a meeting of conference held on the 11th day of January, 1783, in which complaint she was accused of lodging with a soldier in her husband's absence. She owned it to be true and said she had done no wrong in so doing and at this meeting also this body is informed of her lodging another man with her and being conversed with about it justifieth herself in so doing."

The building of a meeting house now occupied the attention of the church. Their resources were canvassed, the cost of a frame building calculated, and a log edifice decided upon as within their means. Suitable committees were appointed for the completion of their "Temple in the wilderness."

The site at length decided upon for a church edifice was in Easton, near the present residence of David Burdick. It was completed and occupied some time in 1783. Doctor MASON thus speaks of it :

"Although it was a rude structure, the church felt that it was a great accession to their means, of religious prosperity and success ; and they were frequently permitted to see it rendered by the Spirit's presence, none other than the 'house of God, and the very gate of heaven.' It became sacredly associated with the holiest experiences of hundreds, many of whom were converted within its walls."

While the church was thus struggling along toward a steady maintenance of gospel ordinances, it did not fail to summarily exclude members who persistently violated the covenant of the church or disregarded the ministrations of the sanctuary. Their letters of withdrawal were peculiarly pointed. We append one which had its rise in a domestic difficulty :

"The Church of Christ at botten Kill at Saratoga to Eliakim Jonathan Hammond--Sendeth Greeting &, whereas a Committee was appointed by the Church April ye 17th, 1784, to Visit you and treat with you and your wife on account of some Visable Obstructions in matters of travil in Church Relation and Humane fredom as man and wife it appears by the Return of Said Committee that upon their Carefull & Faithfull Laboar with you that peace & unity might be Restored Between you & your wife that you might walk agreeable to the Rules of the Gospel you Raged against them Speaking hard Reproachful words Railing against them which Returns was made to the Church April 24th, A. D., 1784, and we Labrowd with you as a body Endeavouring to Reclaim you and you Confessed wrong and accused br. Kinyon and others of being the Cause of it which Confession was Not to the Satisfaction of the Church and as you Confessed your Inability at that time to pay the Debt you justly owed we Continued the affair to our next Conference for further Labour at which time you Did not attend and so we Continued the same at several times for your further attendance that if Possable you might be Restored and you Neglect from time to time untill our Conference Meeting held the 21 Day of August, A. D., 1784, therefore; we Do in the Name of our Lord Jesus

Christ withdraw from you our fellowship agreeable to Matthew, Chapt. 18 & V. 17, and if he Neglect to hear the Church Let him be unto the as an Heathen and a Publican. Signed in behalf of ye Church by JOSEPH REYNOLDS, Clark.

We find the judgment of a court of Arbitrators set aside in the following characteristic manner :

"Br. David Pettys Complaineth against Sr. Sarah Babcock widow and Saith she hath unlawfully withheld Kept back or Neglected to pay unto him the Contents of one Certain Claws of an arbitration judgment or award made up by Fenner Palmer, James Freeman, jur., and John McKeeny arbitrators Indifferently Chosen by the Said David Pettys and Job Babcock Deceased, former Hursband to the Said Sarah Babcock widow to the amount of twenty Pounds, payable December ye 20th, 1783, the said Job Babcock having given Arbitration Bond to abide the afore said award Bareing Date August ye 13th, 1782. We therefore having taking Carefull Labour to Inspect Into the affair and peruse a number of Laws Relating to administration on Intestate Estate and Do not find by any Evidence that she has acted unlawfully in the matter where of she is Charged by Br. David Pettys wherefore it appears not that he has any Lawful Right of Complaint against Sister Babcock."

This occurred March 1785. In the meantime Elder Tanner never receiving more than twenty-five to thirty pounds sterling annually for his services, and having a considerable family to maintain, was put to shifts which would seem strange in these days, to any but the self-sacrificing men who are now doing missionary and colporter work on our far western borders. In 1791 things had taken such a shape that it was voted to "Give Elder Tanuer a letter of Recommendation to travil or to preach the Gospel." April 20th, 1793, we find the church discussing a "Resolve of the Church past Last Summer which was to Raise thirty Pounds for Elder Tanner last year which sum is not raised yet by Better than five pounds," and proceeding then to complete the amount. In June 1793, some trouble grew out of the letter offered to Elder Tanner by the church, and he, after making substantial reparation for what the church deemed some improper remarks and actions, and finding that the brethren were not disposed to treat him fairly,



called for a council, which was agreed to. The church had made the Elder a certain offer of which he spoke, in, as he says, "wrather to harsh terms." The following sketch of his troubles taken from the records can hardly fail to be of interest:

"At a Conference Meeting held June 29th, 1793, firstly opened the Meeting by Singing & prayer to God.

"2dly. Proceeded to business & Calld the Contents of a Certain Letter Eld. Tanner Sent to the Church in Question and Proceeded to Labour on the Same and Labourd a Long time there on and at Length we took the words of the brethren whether it was an offer of the Church or Not and the Majority of the Church says it was an offer therefore the Elder Desires the Previdg of a Council and it was Voted to grant him his Request to have a Council. 1753526

"3ly. Voted by the Church to have one Conference before the Council Come to pave the way for the Council and to appoint the Churches to be sent for which Day is appointed this Day two weeks.

"At a Conference Meeting held July ye 13th, 1793.

"First, opened the Meeting by singing & prayer to God.

"2ly. Appointed Brother Elijah Case, Moderator for the Day.

"3rd. Proceeded to business and Calld the Diffecelty between the Elder & Church in Question and Concluded and Voted to take further Labour in the matter & after some Labour there on.

"4ly. the Elder Confesseth that he was too fast in answering Deacon Bently as he Did the Last Conference for it was in a wrong Spirit and Deacon Bently says that he takes Elder Tanner's Retraction in full payment.

5. Elder Tanner says upon Careful Examination he Doth Really Believe that the Church and Congregation Did agree to Make a Certain offer to him and he Believes that the Church Really thought that they Did Make him the offer Legally and as the Elder Knew Nothing of what they had Conferred on therefore he heded the same in rather to harsh terms.

"6ly. the Church sayeth that they Did Conclude & agree to make the Elder a Certain offer and they Really thought that they Did but upon Carefull Examination we find that we Did Not offer it Legally.

“At a Conference Meeting held July ye 20th, 1793.

“First, opened the Meeting by singing and prayer to God.

“2ly. Proceeded to business and Chose br. Elijah Case Moderator for the Day.

“3ly. Proceeded and Calld Elder Tanner’s Case in Question Concerning his Support in the Gospel and Concluded and Voted by the Church to Meet Next Saturday in Conference to settle and make up the thirty Pounds that was Voted by the Church to Raise for him the Last year.

“At a Conference Meeting held August ye 17th, 1793.

“First. Opened the Meeting by singing & prayer to God.

“2ly. Chose brother Elijah Case Moderator and brother Abiezer Edson Clark for the Day.

“3ly. Deacon Bently & br. James Coon brought in as a Complaint in writing (Viz.) four Charges against Elder Tanner which was Laid before the Church.

“4ly. The Voise of the Church was taken and Voted that the Clark should take Recognance of them.

5ly. In order to take Labour there on this Meeting is adjourned untill the 23rd of this instant.

“August ye 23rd, Met according to adjournment, first Opened the Meeting by singing & prayer to God.

“Firstly, Queried by the Elder whether upon Examination if any one fall in Debt to any one and stands Ready to pay part whether it shall be Received as so much paid of the Debt

“2ly. Answered by the Church to give Credit for all that is paid

“3ly. Calld Deacon Bently’s first charge against the Elder which was for his Protending to Dig in the Earth for Money.

“4ly. Elder Tanner Makes this plea that he was Informed and tells how he was Informed that there was Money hid there by Berguines men and that he Believed it and that he Concluded that under his Poverty or Necessity it was not any harm for him nor no other man to take it up or to find it and to make use of it and upon that Consideration he tried to find it but to no purpose and as I understand it has Grieved a Number of my Brethren for which I am Very Sorry that Ever I tried for to Dig for the money in the order I Did if it was to



Do again I should Not Do it So that I hope my brethren may forgive me and over Look my fault.

"5ly. The Brethrens' Minds was taken to Know how much of the Debt was paid and they all Said to be Satisfyed or to Let him goe but the two Deacons who was Not Satisfyed.

"6ly. Calld Deacon Bentley's third Charge in Question against Elder Tanner which was for his Leaving his wife and not Living with her without a Sufficient Reason.

"7ly. This above Charge the Elder Utterly Denyeth and Saith the Reason of their Not Living together is because their house and farm was took from them their Lease being out and Not being able to buy another they Concluded to Live with their Children and for Certain Reasons his wife Gave she Chose to Live with Such a Daughter and for Certain Reasons he gave he Chose to Live with another Daughter So they Mutually agreed for both of them to have their Choise and So the Elder Made it appear that he often (went) to the Daughter's where his wife Made her home and Staid all Night or Nights and that his wife Come Some times where he Makes his home and stays a Nights and that Never Lodged at one house but what they Lodged together. Calld the Brethrens' Minds to Know whether this Charge was just or Not. Answered by Vote of the Majority unjust.

"8ly. This Meeting is Adjourned untill this Day ye 29th of August.

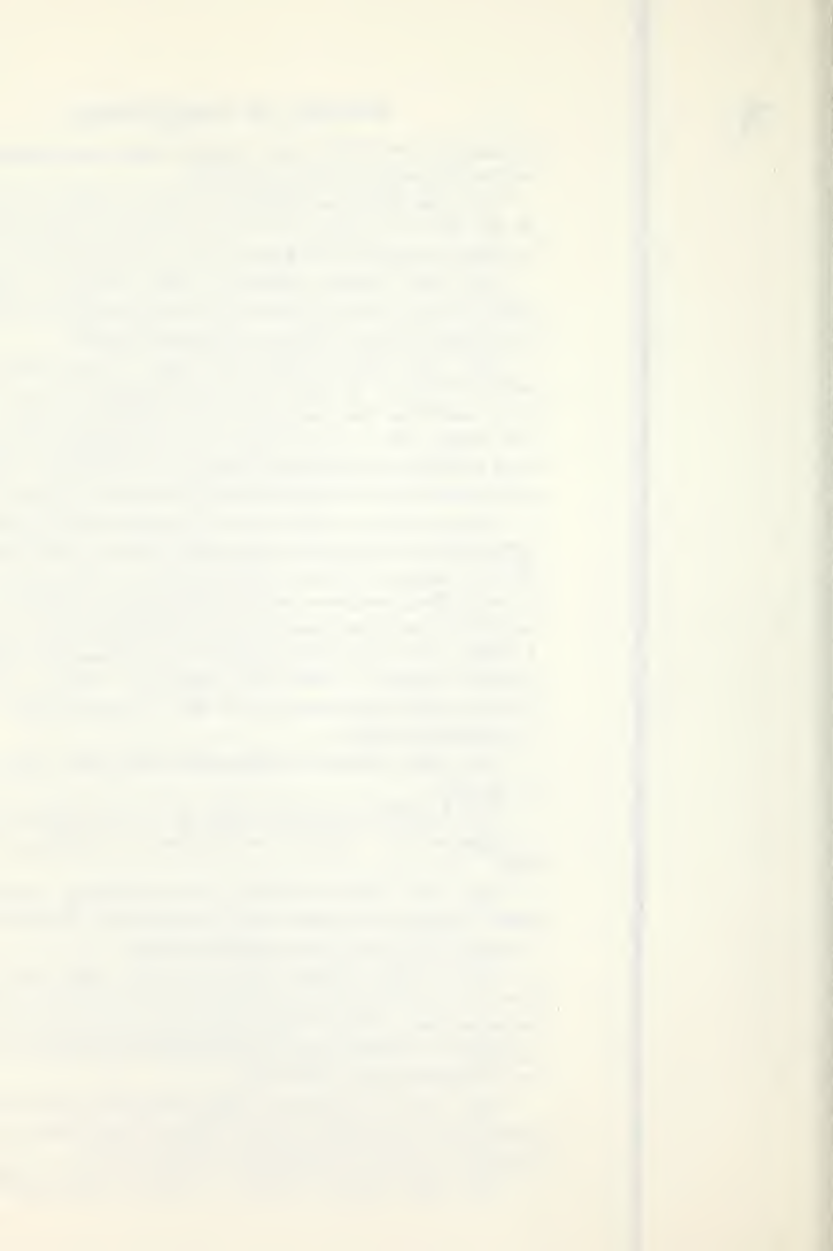
"1st. This Day August ye 29th, A. D., 1793, Mett according to adjournment. Opened the Meeting by Singing & pray to God.

"2ly. Calld Deacon Bentley's Second Charge against the Elder in Question which was for his using a Mineral Rod to serch for Money or mines or hid treasures.

"3ly. The Elder Makes this plea in this order that he Doth Not See the Evil there of for he Doth Not think it any More harm to use a Mineral Rod then to use a jack plane or to use a jointer or a Surveyors Compass to Stear a Coarse he wanted to goe through the wilderness.

"5ly. Took the Brethrens' Minds whether it was Lawfull or Expedient for the Elder to use a Mineral Rod Answered by the Majority it May be Lawfull but Not Expedient.

"6ly. Calld Deacon Bently's 4 Charge against the Elder in



Question which was that the Elder was the occasion of Circulating a Report that he and his wife had the fowl Disease.

"7ly. The Elder utterly Denyes this Charge Saying that he Never Circulated Such a Report but he gives in this Decleration that as he had ben troubled with the Gravil and Billerous Complaints Not Knowing what it Ment and being tinkterd Much with the Spleen Did for Certain Reasons Did Mention fears he had to Some Physitions and to Some of his brethren Which promised a Profound Secrecy & he told them that he Did Not Know it Could be any Such thing Likewise he Produced from under the hands of those Physitions that he Never had that Disorder Nor no Such Complaint which together with the whole of his Declaration he gave full Satisfaction that he Never was troubled with that Disorder he owned that he was the Cause of its being but not of Circulating it.

"8ly. The Brethrens' Minds was taken whether the Elder was Not the occasion of Circulating that Report and there was Seven brethren Voted that the Elder was Not the occasion of Circulating that Report & there was Eight brethren Voted that the Elder was the occasion of Circulating that Report but they Doe Not Charge him with any Evil in so Doing.

"At a Conference Meeting held September ye 14th. 1793.

"1ly. Opened the Meeting by singing & prayer to God.

"2ly. Proceeded to business and by Request Red the minutes of our Last Conference and Conferred some there on.

"3ly. Elder Tanner brings in a Complaint against Decon Bently Saying that Decon Bently says that he heard Decon Kinyon Make Elder Tanner an offer or proposial in behalf of the Church when he Concludes it Never was made in behalf of the Church and further the Elder Concludes that Decon Bently was not at that Meeting and Immediately there on three or four brethren Declares that he was there for they See him.

"4ly. Proposed to have a Council and to call for some Sister Churches to Come and Set in Conference with us and to Give Council in this Matter.

"5ly. Culld a Vote & Voted to Call for a Number of our brethren from Several Churches to Come and Set in Conference with us and to Give us Council on Next Wednesday week at ten of the Clock of the Day Proposed to Send for Several Churches (Viz) for Elder Caleb Blood Church of



Shaftsbury for Elder Lemuel Powers Church at Stillwater for Elder Samuel Rogers Church at Saratoga for Elder Joseph Craws Chh. at Greenfield for Elder Amasa Browns Chh. at westfield for Elder Clark Rogers Chh. at Hancock for Elder Justice Huls Chh. at Steventown for Elder Caleb Nicols Chh. in Pownal and it is the Vote of this Church for these above Churches to Come and to set in Conference with us on wednesday the 25th of this September and to Give us Council in this our great Diffeculty.

“At a Conference Meeting held September ye 28th, 1793.

“1st. Opened the Meting by singing & prayer to God this Meeting was appointed to Know whether the Church Receives the Result of Council or Not

“2ly. Proceeded to Confer there on and Elder Tanner made a Retraction of his Diging for money in the manner he Did in this order that he has seen the Evil there of and that he believes he Committed an Evil there in and has brought a Great Reproach upon that Innocent Cause of God and he says he Renounces it for the futer and prays his Brethren to forgive him and to over Look his sin in so Doing.

“3ly. He Saith that he Doth Not See the Evil for him to use a Mineral Rod any more then for any other brother in the Church to use it so that if he Neglects Not his Ministry in So Doing but Rather then to offend a brother he wil Refrain using it.

“4ly. He Concludes that he was Innocent in his Conduct under his Circumstance of he and his wife having two homes.

“5ly. The Elder Concludes him Self Innocent in Spreading the Report of he and his wife having the foul Disease he owns he was the first Cause of the Reports being but not of Spreading of it he Confesseth that he was to formuller and Did make to Many frends in his Diffeculty.

“6ly. And Concerning his going to the Congerist he Confesseth his fault as followeth Saying he was tempted so to Doe which was a Great Evil to Except of the temptation but he has Done it for which he is Very Sorry for to Goe to a Cungerer for Council was always against his Principle and is yet thee fhev ben tempted to do the Like I hope I Never may Do the Like again this Meeting is Refrain d to our Next Conference in Corse.

"At a Conference Meeting held October ye 19th, A. D., 1793.

"First. Opened the Meeting by singing & pray to God.

"2ly. Appointed brother Elijah Case Moderator for the Day.

"3ly. Proceeded to business and Calld the Brethrens Minds who Receivd the Result of Council & who Did Not Receive and there was fourteen Male Brethren Received the Result and there was Eight Male Brethren Did not Receive the Result & there was five females Received and five Received it Not so that the Majority of the Church Received the Result of Council.

"4ly. Red the Result of the Council in Publick.

"5ly. Then Elder Tanner Reads a Long Epistle of his mind in answer to the Result and to Shew how much of the Result he means to Confess.

"6ly. There was a Number of Questions asked the Elder to which he gave answer to them.

"7ly. Took the minds of the Brethren to Know how many the Elder's Confession had paid the Debt too.

"8ly. The Voise of the Majority was Not paid in full and Not for him to preach untill he was Visably Restord.

"9ly. This meeting is adjourned untill this Day two weeks at one a Clock of the Day in order to send for Council and to appoint the Churches to be sent unto.

"Met according to adjournment.

"At a Conference Meeting held November ye 2d, A. D., 1793.

"First, opened the Meeting by singing & prayer to God.

"2ly. Proceeded to business and Chose brother Elijah Case Moderator for the Day and then Red the minutes of the Last Conference and Conferred on Sundry Subjects and Concluded to Call for Council agreeable to the Vote past and agreed to send for the following Churches (Viz.) for Elder Bloods Chh. for Elder Powers Chh. for Elder Craws Church for Elder Browns Chh. for Elder Samuel Rogers Chh. for Elder Nicholes Chh. for Elder Huls Chh. for Elder Eastmans Chh. for Elder Wordens Church which Council is to be held on the 27 Day of this Instant November on wednesday at 10 o'clock of the Day.

Proceeded to Confer on some Matters to Lay before the Council that is Sent for to give us Council on the 27th of this Month.

4ly. Voted that the first Question to be Laid before the Council is whether Elder Tanner's Confession is Sufficient to Give Gospel Satisfaction for the Crime the Council found him Guilty of on the 25 Day of September Last the 2 Question Voted to be Laid before the Council is whether if Elder Tanner gives good Evidence of true Repentance he ought to be again Intrusted in the office of the Ministry.

6ly. the third Question Voted to be Laid before the Council is whether it is a breach of Gospel Rule for Elder Tanner to Set up a Separate Meeting to preach to a Number when the majority of the Church had Voted that he ort Not to preach until he was properly Restored in the fellowship of the Gospel.

7ly. the 4 Question Voted to be Laid before the Council is whether it ought to be held as a bar against Such Brethren as justify Elder Tanner and foller him in So Doing.

At a Conference Meeting held December ye 7th A D. 1793 first opened the meeting by singing & prayer to God.

2ly Chose br Elijah Case Moderator & James James, Clark for the Day.

3ly Proceeded to business and De'n Kenyon moyed to know who was agreed to maintain Covenant together.

4ly Eld'r Tanner opposed it which caused some Labour on it and five brethren manifested their minds in renewing their Covenant and then some Labour was taken with Eld'r Tanner but to no purpose and then Eld'r Tanner proposed to have a general Conference for the whole Church to meet two or three weeks hence and Copfer together. Then there was the following Questions asked the Eld'r. The first Question was asked that Suppose the answer to the Second Question Laid before the Council was Left out are you agreed with the Rest or main part answered by the Eld'r no but Very Little part the Second Question proposed to him was Suppose some small Rongs was Confessed on both parts could you goe on with the Chh without the fellowship of the Sister Churches—the Eld'r answered yes he could. Then the Chh said there was no Need of another meeting for there is already a Division and then the Eld'r Tanner called them brethren that was agreed with him to meet

with him in Conference two weeks from that Day at the meeting house. And then them that was agreed with Council appointed a Conference to be held at the house of br Wm Telfits on the 19th of this instant December.

At a Conference Meeting held December ye 19th A D. 1793, first opened the meeting by singing and prayer to God.

2ly Chose brother Elijah Case Moderator for the Day and proceeded to business and called on the brethren to know whether they Received the Last Result of Council or Not and they Cordely agreed to Receive the Last Result of Council on there Labour with Eld'r Tanner some making a Reserve on the answer to the Second Question Laid before the Council Called a Vote of the Brethren to know whether they was Ready to with Draw their fellowship from Elder Tanner as a Disorderly walker in Israel and from all those Brethren that goes of with him and holds him as a Clean man. And it is Voted by the Church that the Clark draws a with Draw and Presents the same to the Church at their Next Conference meeting containing a with Draw from Elder Tanner and the brethren with him.

3ly Voted by the Church to send Messengers to the Different branches of this Church to show them the Labour we have had with Eld'r Tanner and how the Church has Conducted in the affair.

6ly Voted for our Next Conference to be held at brother James Jameses on the third Saturday in January and our Covenant Day the Saturday before the first Sunday in the month.

7ly Voted to send bro Elijah Case De'n Bently br Able Laufer and br James James as Messengers to Visit the Different branches of this Church.

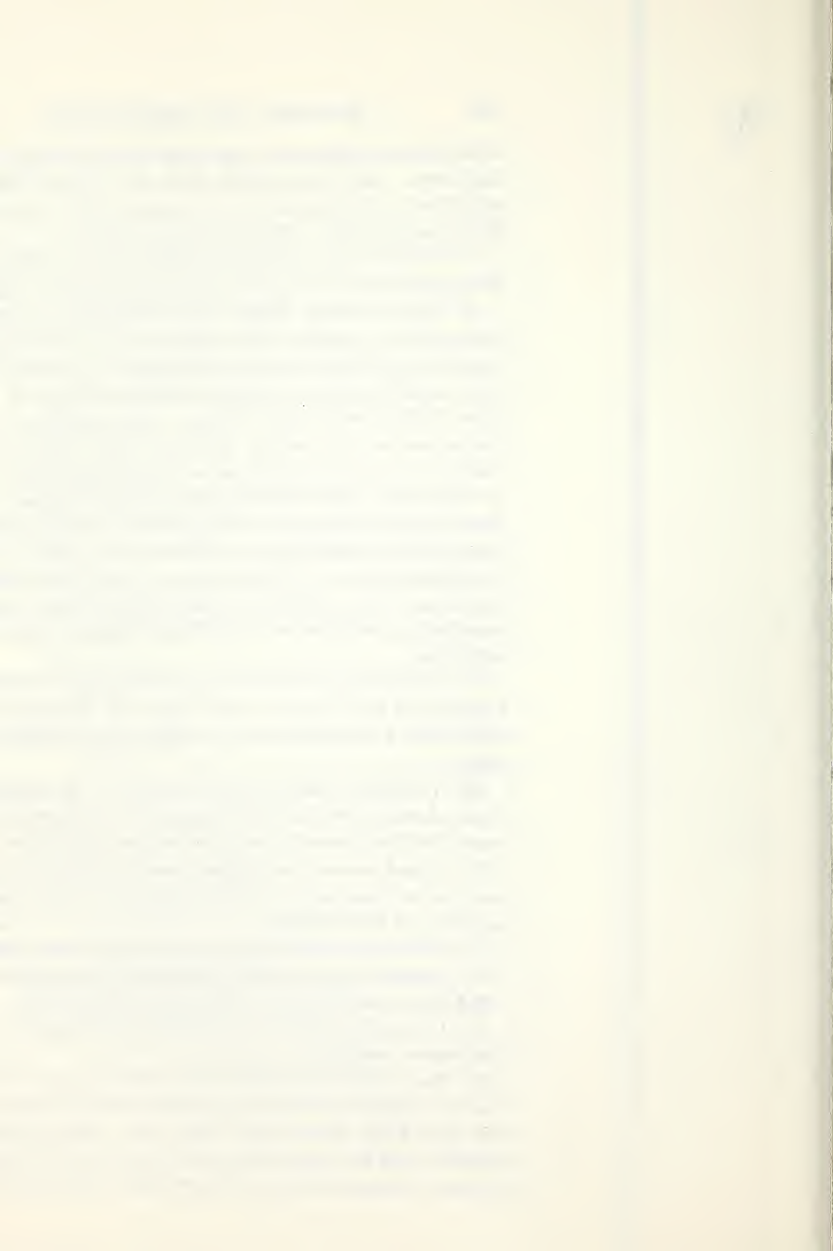
At a Conference Meeting held Januar ye 18th 1794.

1ly Opened the meeting by Singing and prayer to God.

2ly Chose br Elijah Case Moderator for the Day.

3ly Proceeded to business and Red the Minutes of the last Conference meeting.

4ly The brethren that were sent as Messengers of the Chh to Visit the Different branches to show them the Labour we have had with Eld'r Tanner that they have visited the Different branches and has shown them the Labour that has been taken and have desired all them brethren that excepts of the Results



of Council to give in their names to the Clark as soon as they shall have a convenient opportunity.

5ly Brother Simeon Berry makes his confession that he was to fast in Excepting Eld'r Tanners Confession that now he means to Except of the Result of Council.

6ly Voted by the Church to Receive brother Berrys Retraction.

7ly The Clark Presents a Letter of with Draw from Elder Tanner and Brethren and it was Red and a Vote Cald on it & it was approbated by the Church.

8ly Voted by the Church that br one Siphrous Hammond and br James Coon Carrieth the Letter of with Draw and Deliver it to Elder Tanner.

9ly Voted that the with Draw from Elder Tanner and brethren be Red in Public after meeting.

After the Church had resolved to withdraw from Elder Tanner, it remained destitute of a pastor for some months; but finally, Edward Barber, jun., came as a candidate. To use Dr. MASON's words, as given in his sketch published by the Washington Union Baptist Association in 1863:

"On the 9th of March, 1794, Edward Barber, jun., then a young man of about 26, a licentiate from Stephentown, appeared before the church as a candidate for settlement; or, in the language of the Record, 'to improve his gift with a view to further acquaintance.' He continued to supply the church until the 25th day of September following, when he was set apart to the work of the ministry by solemn ordination—the services taking place in the barn of Wm. Tefft—Eld. Caleb Blood acting as Moderator, and preaching the sermon—Eld. Samuel Rogers offering the ordaining prayer—Eld. Clark Rogers giving the charge—Eld. Obed Warren giving the hand of fellowship and Eld. Amasa Brown offering the closing prayer. * * * * * At the time of Eld. Barber's settlement, the church having abandoned the former house of worship were already taking measures for the erection of a new and more spacious edifice, on the north side of the Bottenkill. This edifice, the one which the church now occupies, was built in the year 1795. Though somewhat remodeled since, it remains essentially the same as that in which the fathers worshiped nearly seventy years ago."

During the ministry of Elder Barber, the church took a very decided stand against what is known as "Speculative Freemasonry," a position it has persistently held to the present time. We find the church at a business meeting held May 7th, 1796, passing the following resolutions:

"*Resolved*, by the church that any member of this Church that Joins the free Masons after this Date is a transgressor of the Covenant of this church.

"*Resolved*, by this church that if any member that belongs to this or any other Church Coming here and Joining this Church and then to meet with the masons without acquainting the church there of shall be Culpable for so Doing."

In the year 1808, the subject again came up and was laid before a large council called to meet with the Böttskill Church. The decision of the council was unanimous in advising the churches to discountenance the institution for certain reasons which are given at length in the result. When, a quarter of a century later, the disclosures of William Morgan and others laid bare the secret mysteries of the order, the church, as might have been anticipated, judging from her antecedents, took still stronger ground against the institution. This position she has endeavored to maintain in regard to this as well as to all similar organizations, unto the present day. A position so peculiar and ultra as many have regarded it, has not failed to excite a great amount of secret and open hostility to the church for 70 years past.

Elder Barber, an able and discreet clergyman, as he proved himself to be, remained with the church until his death in 1834. His successor was Elder Nathaniel Colver, a man of excellent powers of mind and strong convictions, who, with the church, took advanced ground on the questions of slavery and intemperance. So high did the excitement run that from 1834 to 1837 the church edifice itself suffered damage from missiles, and it is stated, that Elder Colver, in defense of his principles, did not hesitate in the exercise of muscular Christianity. His pastorate closed Jan. 1, 1848, leaving the church strong and vigorous.

Elder Wm. Arthur succeeded to the pastorate of the church commencing his labors on the 1st of Nov., 1839, and remained about five years enjoying a peaceful and prosperous pastorate. Elder Arthur was father to Gen. Arthur, the pres-

ent Collector of the port of New York. He retired from the charge of the church in August, 1844, and in September of the same year, Rev. J. O. Mason entered upon his long, peaceful, and useful pastorate, during which about 1,000 persons were added to the church and the present handsome and commodious place of worship erected, which event took place in 1866. This history can add nothing to his reputation or to the esteem and veneration in which he is held. The resident membership of the church was about 550 at the close of his labors, which, owing to his feeble health, occurred in May, 1873.

Rev. C. A. Johnson, the present pastor, commenced his labors with the church in November following, and has proved an able, conscientious, and discreet pastor, who has won the sincere respect and affection of his people. The chief incident of interest connected with his pastorate was the endeavor, during the winter of 1875-6, to secure a modification or abolishment of the clause in the covenant of the church, which requires the exclusion of members who unite with any secret organization. The pastor earnestly favored the proposed change in the covenant, preaching a very able discourse in its favor, being willing to trust to the consciences of the church membership all questions of this kind; but at a church meeting held during the winter, it was decided to leave the covenant unchanged, and offending members were accordingly excluded from church fellowship. The church took this extreme ground at the time of the Morgan disclosures, and has held her position ever since. And while some may doubt the wisdom of this course, and may deplore what seems to them an illiberal spirit, we cannot fail to admire the rigid adherence to supposed duty on the part of this church, which as well in regard to the real evils of slavery and intemperance, took what might properly be called ultra ground and strictly adhered to it through trial and persecution. Thus have we traced particularly the history of this pioneer church of Greenwich, which, however we may view it, was the chief instrument of the moral growth of the town, and among whose early members we may find the progenitors of many of the present prominent families of our locality, as the Whipples, the Cottrells, the Telfts, and many others.

Following the organization of this church, was the settle-

ment of a few families on the banks of the Battenkill, on the immediate site of the village. Among them was a Mr. Carbine, who had purchased considerable land on both sides of the Battenkill. He had built a dwelling, a dam across the river about opposite the present site of Eleazer Looker's house, had put a saw-mill in operation, and opened a store in part of his house prior to 1780. He did not prosper and removed to Albany, where Job Whipple, of Cumberland Hill, Rhode Island, found him and purchased his interest in this locality, and built a new dam a little north of the present site of "Palmer's Dam," where he erected the first grist-mill of the village, known from him as "Whipple City."

Mr. Whipple was an energetic, pushing man. He saw clearly, that the future value of his purchase would depend upon the rapidity with which he could make his water-power a center of productive industries. He at once sought, and in William Mowry found a man competent to carry out his plans. Mr. Mowry had for years been in the employ of Samuel Slater, the father of American Cotton Manufactures, at Pawtucket, R. I.; was thoroughly up in his business, and having been refused a merited advancement by Mr. Slater, he the more readily listened to Mr. Whipple's proposals to remove to Greenwich. This he did, married Mr. Whipple's daughter, and about the year 1800 set up some Spinning-frames in a building then occupying the present site of Weaver's Machine Works. His yarn was for a number of years jobbed out to the women of the surrounding country, to be woven. Ladies rode in on horseback, from Whitehall, Granville, and other remote towns in this county and also from Vermont, for yarn to weave, taking their pay in yarn for the use of their own families. Probably at no time in the history of the village, has more briskness characterized its people than during those primitive days, when the dames from all the surrounding country came here to do their trading, because their own industry could here help them to eke out the earnings of the year, with strong, serviceable cloth for house and under wear. The enterprise proving eminently successful, an association was formed in 1812, under the style of Wm. Mowry & Co., the other members of the firm being Townsend and Samuel McCoun, of Troy, and John Gale of Greenwich.

Mr. Mowry's enterprising spirit would not permit him to rest, while in other parts of the world, manufacturers were growing rich upon the fruitful products of improved machinery.

He therefore embarked, July 9th, 1816, for Liverpool, accompanied by a Mr. Wild of Hudson, a most expert mechanician, and on their arrival in the manufacturing districts of England, in defiance of all rules refusing admission to manufactories, forced their way to the machines he most desired. His able coadjutor in the few moments before they were ejected, obtained so clear an idea of the Double Speeder, that on his return, he was able to build for Mr. Mowry, and put in operation the first Double Speeder used in this country, which was in 1817 placed in the Brick Mill, which occupied the site of the old Flax mill—in fact a portion of the present Flax mill is the old weaving-room of the Cotton Factory, which contained eighty looms and 2,500 spindles.

Thus commenced in Whipple City the industry that more than all others has made the prosperity of the village of Greenwich, which continued under Mr. Mowry's management until failing health compelled him to resign the charge of the business to his son-in-law, Henry Holmes, by whom it was continued until the year 1845, at which time the machinery had become antiquated, and the stock had mostly passed into the hands of others who felt no interest in keeping up the business, which was accordingly in that year abandoned.

About 1795 a Mr. Langworthy organized a Methodist class meeting near Reid's Corners, which was continued until 1818, when the first Methodist Episcopal Church in this town was established at North Greenwich. The names of its pastors are not given. In 1838 a branch was established in the village of Greenwich, with Rev. David Poor as its first pastor. The old church was built soon after the organization. This has always been a live church, and has now a large and generous membership, as is evinced by the spacious and beautiful structure in which they worship. Rev. H. F. Austin, the present pastor, is an able and earnest worker, and the church prospers under his leadership. It is stated on good authority, that at the time of the organization of this church in the village of Greenwich, the Baptists tried to get an injunction against it as a nuisance, but failed ignominiously.

The Reformed Church was organized in the year 1807, being a portion of the church in Easton, which church for a consideration, furnished to the people of Whipple City the services of Rev. Philip Duryea for one-third of the time. The church was built in 1810, and the first pastor, Rev. James Chrystie, commenced his labors there Nov. 25, 1815, two calls to other clergymen having been declined. The church has been fairly prosperous, and in 1874, under the present pastor, Rev. J. G. Smart, completed its present elegant and commodious house of worship.

We give below the larger part of the Historical Sermon delivered by the pastor, Rev. J. G. Smart, May 11, 1873:

"On the 20th day of March, 1807, an agreement was made between the Consistory and minister of the church in Easton, of the first part, and Ezra Dyer, J. P. Becker, and Chas. Ingalls, of the second part, which for the sum of \$83 53, to be paid in two installments, by the parties of the second part to the Consistory and church in Easton, should secure to them the services of Rev. Philip Duryea one-third of the time for which he was engaged by the Easton church; his services being equally divided between that and the church at Schuylerville. The place of meeting to be some proper place in or near Whipple City, in the town of Greenwich.

This agreement was renewed the next year. Services were probably held at Reuben Bride's, afterwards Capt. Moore's tavern. They held the services in the ball room, Mr. Duryea preaching part of the time. The old tavern stood in front of the site of the present hotel, its front stoop coming close to the well curb. Opposite and a little southeast from this stood the house soon after purchased and occupied by Luke Prentiss. The old store stood near the lower part of Main street, and the road ran up over the hill, across the place where this building is standing; it also branched and ran north of Mr. Prentiss' house up to the tavern and came together again near the residence of Mr. Dyer. This was an open lot down to Main street, the only houses on it being those owned by Mr. Whipple.

The recorded history of this house begins with the following brief minute; it bears no date, but as we learn from the unexecuted bond of Chas. Ingalls, should have been dated February 5th, 1810.

"At a meeting of a number of inhabitants of the town of Greenwich and Easton, with a view to taking into consideration the propriety of building a house for public worship in Union Village: Voted, That it is a wish of this meeting to build such house, and that a committee be chosen to view the ground, and report to the meeting. Committee,—Thomas McLean, John P. Becker, and Moses Cowan. Committee to draw a plan to the house,—Capt. Ezra Dyer, J. S. Wright, and Abram Tice."

Again, on the 14th day of September, 1810, those who had subscribed for the new church, gathered at the residence of Reuben Bride, received reports from the two committees appointed at the first meeting; adopted a plan and arranged the method for collecting the subscriptions. A building committee of six was appointed, viz: Robert Moores, Araspas Folsom, Elijah Norton, Moses Cowan, Otis Whipple, and Aaron M. Perine. Captain Moores was specially appointed to purchase material, employ workmen, collect and pay out all monies, to superintend the work, and was to be paid a reasonable compensation for this service. It was further resolved that Charles Ingalls examine the title to the land, and the manner of receiving the deed, in trust or otherwise, until the subscribers should become a corporate body competent to hold property. The title being satisfactory, on the third day of October, Edward Baber made a survey of the lot. The survey begins "at the well near David Whipple's house," measuring "three chains and sixty-two links," to reach the southwest corner of our lot, the boundaries of which were nearly the same as at present; two small parcels having been added at different times since respectively, on the south and east of the original purchase.

Mr. Ingalls reported that it would not be proper either for these persons "to take a title to themselves individually, nor any individual in trust, but that it should be given to some individual who should become bound to execute a conveyance to the Society when they should be in a capacity to receive a title to and hold real estate."

Mr. Ingalls prepared such a bond, binding himself and heirs to Job Whipple, Moses Cowan, John P. Becker, Joseph Safford and others, in the penalty of \$10,000. Through some neglect the bond was never executed. But on the first of December,

1810, the land was deeded to him by Nathan Rogers and John S. Wright, giving to him a full title to the lot for the consideration of \$75, lawful money. Mr Ingalls died before the incorporation, and the property being deeded without the bond having been executed, it became necessary to petition the legislature to authorize his children to execute a deed to the land to the Consistory, and from this petition we learn that one-half the land was given by Nathan Rogers; of the remainder it is said that it was also given or paid for by the congregation. The petition is dated March 22, 1813. The act incorporating the Consistory was passed but a short time before this request was sent to the Legislature.

The well spoken of in the survey, is that now in use and enclosed by a picket fence just in front of the Union Hotel. The house was the tavern, and its position has already been described. Reuben Bride occupied it at that time; it was built and owned by David Whipple, and afterwards was occupied by Captain Moores, and later still by Simeon Taylor.

About twenty-five years ago, the house occupied by Luke Prentiss was purchased by Henry Holmes and William H. Mowry, and moved to its present site, near the northwest corner of our lot to make room for the brick row. It is at present occupied as a billiard saloon.

The record from the time of appointing the building committee is not very full.

The foundation of the new church was immediately began, and the frame erected before winter set in. The place was selected evidently because of its commanding position.

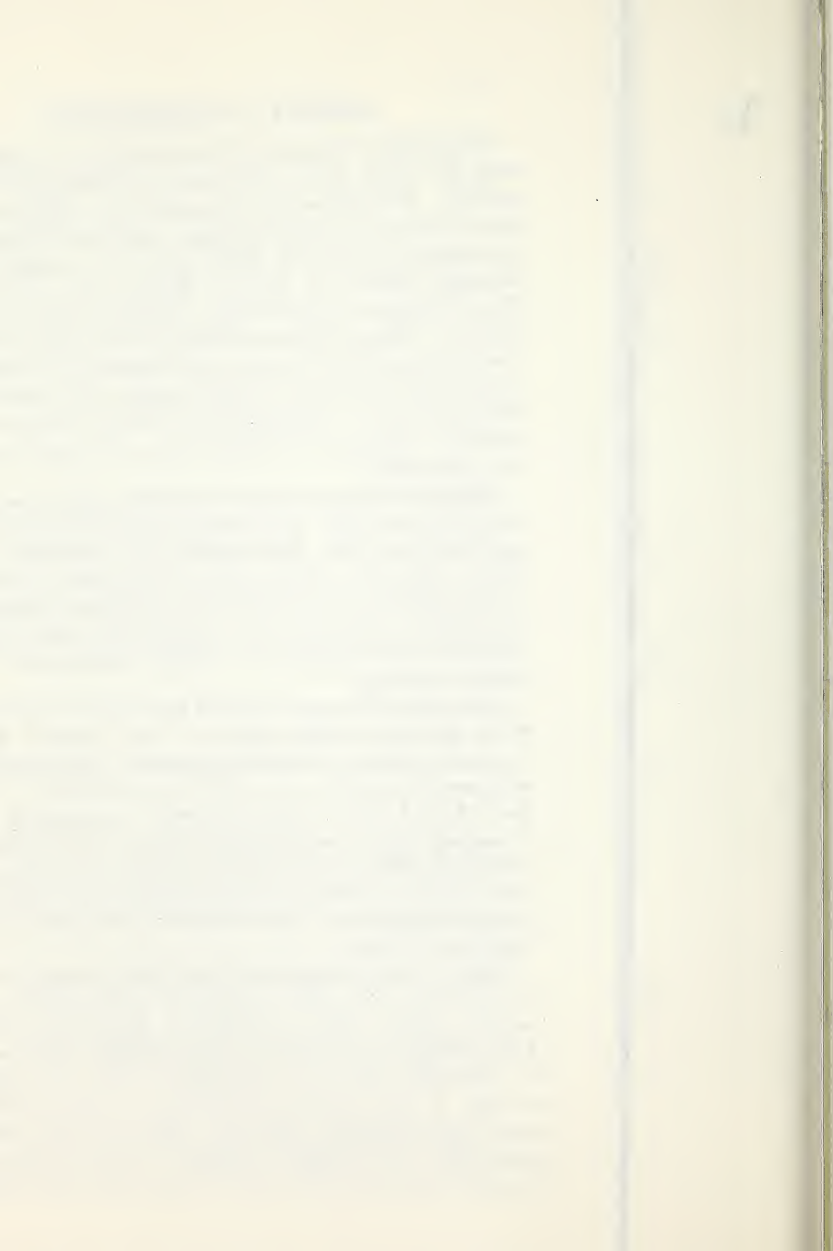
Rev. Phillip Duryea of Saratoga, now Schuylerville, continued to officiate in the new church, occasionally, until a pastor could be secured. Under his influence, in 1812, (the exact date I have not been able to ascertain), the people worshipping here appointed Simon De Ridder a commissioner to present their petition to the Classis of Rensselaer, praying the Classis to organize them and receive them into the communion of the "Protestant Reformed Dutch Church," under the title of the "Reformed Dutch Church of Union Village," the same now designating us, excepting the word "Dutch" stricken out a few years ago, by the General Synod of our church.

On the 16th of November, this same year, a commissioner from the Classis met in this house, and resolved to grant the petition. Whereupon the congregation proceeded to organize. Moses Cowan was elected chairman, and Israel Williams, clerk. An election was held for officers, and by a unanimous vote, Benjamin Griffin and Thomas McLean were chosen elders, Simon De Ridder, Luke Prentiss, and James Wells were chosen deacons. Thomas McLean refusing to serve, Simon De Ridder was chosen elder in his place, and on Sabbath, the 29th of November, the first officers of this church were ordained and installed, and the "Reformed Dutch Church of Union Village" began its existence, all things having been made ready near two years before.

The first communion service of which we have a record, was held July 19th, 1813. In February of the next year, a call was made out for the Rev. John Battie at the very liberal salary of \$500, a parsonage, garden plot and fire-wood, his time to be equally divided between this church and that in Argyle, each congregation agreeing to pay one-half, only the people with whom he should reside were to furnish house and lot. The call was declined.

In the interval between this and the issue of a call to Rev. W. C. Brownell at \$600, which was also declined, we find a Consistorial minute complaining that the congregation would not answer the call to meet and elect new officers. This was Nov. 12, 1814. It was found necessary to change the manner of electing officers, and adopt that usual in the Dutch church, accordingly Classis was petitioned to grant the change. I find some excuse here for your present indifference to calls for congregational meetings. It came down from the fathers,—a most unfortunate legacy.

Full four years having passed since the erection of the house of worship, it was again resolved to make another effort to secure a pastor, and on the 25th of November, 1815, Rev. James Christie was called at a salary of \$600, with a house and lot. His time was not to be divided with either Argyle or Easton. It was resolved to purchase of Joseph Safford the house then occupied by Mr. Boies, located on Main street, and just south of Mrs. Ingalls' residence; for this the sum of \$800 was paid, and this became the first parsonage, and the home

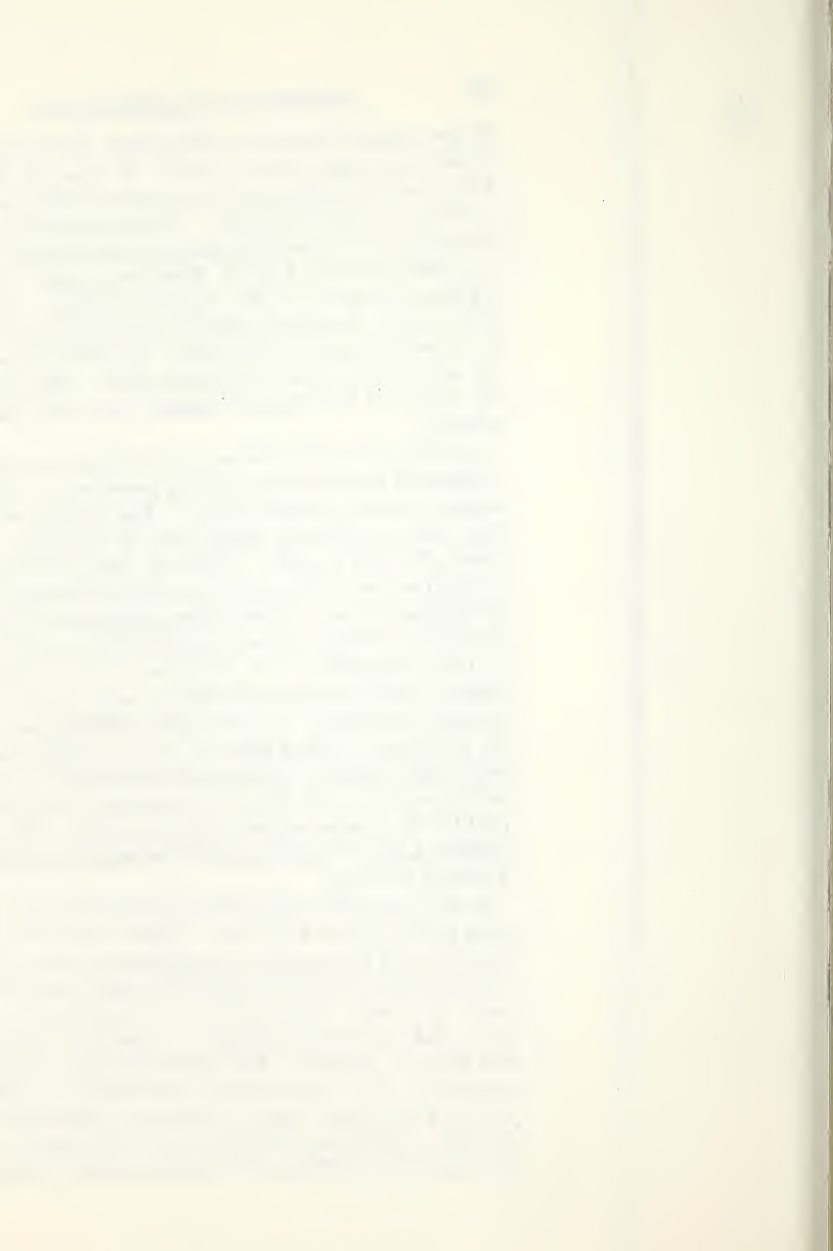


of Rev James Christie. the first pastor of this church. Mr. Christie remained but two years. 'It was his first charge. Twenty-six were added upon profession of faith, and a number by letter, during his ministry.' He also introduced the Westminster Shorter Catechism as much easier than the Heidelberg.

In 1820 (Feb. 29), Jacob D. Fonda was called. One-third of his time to be given to the church in Easton. He remained fifteen years, the longest pastorate enjoyed by this church since its organization down to this time. In 1830, Easton was given up, and he labored for this church alone. The most interesting period of the church's history was during Mr. Fonda's ministry.

In 1823 a memorial was sent to Consistory, requesting the privilege of occasionally admitting preachers of other denominations into the meeting house. The request was made in July, and a satisfactory reply given in December. The substance of which I quote: "*Resolved*, That the Consistory are willing that any person who has contributed to the building of the meeting house, with an understanding that he should have the right of inviting a person to preach in it, and who belongs to the congregation, and contributes to the support of the minister employed by the Consistory may, and of right ought to enjoy the privilege of occasionally admitting into the meeting house any ordained minister, or licensed preacher, of good and regular standing, professing the doctrine of grace as taught in the gospel, at such times as it should not be regularly occupied for the ordered services of the Consistory; the Consistory agreeing never to appoint special meetings that might interfere with this privilege.

In 1827 (December 28), Moses Cowan and John Hay withdrew from the church services. Their consciences being offended by the introduction of instrumental music at the public worship on the Sabbath, a bass viol having been brought in to assist the choir. Consistory sent a committee to talk with them, and referred the question to Classis for their opinion. But all to no purpose. The offended parties would not be reconciled. The instrument was banished, but as late as 1829, we find Consistory sending a committee to these men. Again, in 1830, resolutions were passed in Consistory regretting the occasion of offence, and sending another commissioner.



At this time Mr. Cowan returned to attendance upon the services of the church. But John Hay never forgot or forgave the bass viol, and remained away unreconciled. Though John was deaf, he was not blind.

February 25th, 1830, was appointed a day of fasting and prayer, on account of the low state of religion existing in the community, and during this year eleven were added to the church upon profession of their faith; two of this number are still living in our community.

The next year began a revival which seems to have been almost continuous up to the last year of Mr. Fonda's ministry. In 1831, 134 persons were received into the membership of this church—118 of these upon profession of their faith, and 110 of these between April 20th and June 12th. This was probably the most marked revival in all the history of our church. That 24th day of April when Wm. Mowry, Reuben Norton and good old Solomon Place stood forth with fourteen others to receive the sacrament of baptism must have been one of deep and lasting impressions. We know it was, some of them have told us so, and some of you remain to bear witness of its influence. Only one of all that company remains unto the present, and infirm old age prevents Dyon Tobias meeting with us to-night.

Not two months later, June 12th, thirty-seven presented themselves for baptism, and in that list we find many names of sacred memory. From all that number, there cannot be more than three who gather with us at this service. We simply make historic record of these days; we would not dim their glory by our feeble words of description. Such things are seen and felt—cannot be told by any tongue. In 1832, 39 were added, 32 of these upon profession of faith. During this year a few feet were added to the rear of this building. The pulpit changed to its present position. The old square box pew taken out and replaced by the more modern ones. At this time the galleries projected further in toward the center of the house than at present. In 1833, 36; three of these by certificate; in 1834, 37; 3 by certificate.

In 1833 (April 4th) a resolution of grateful acknowledgment was passed in Consistory for the bequest of a small farm to this church by Moses Cowan. The use of the farm was given

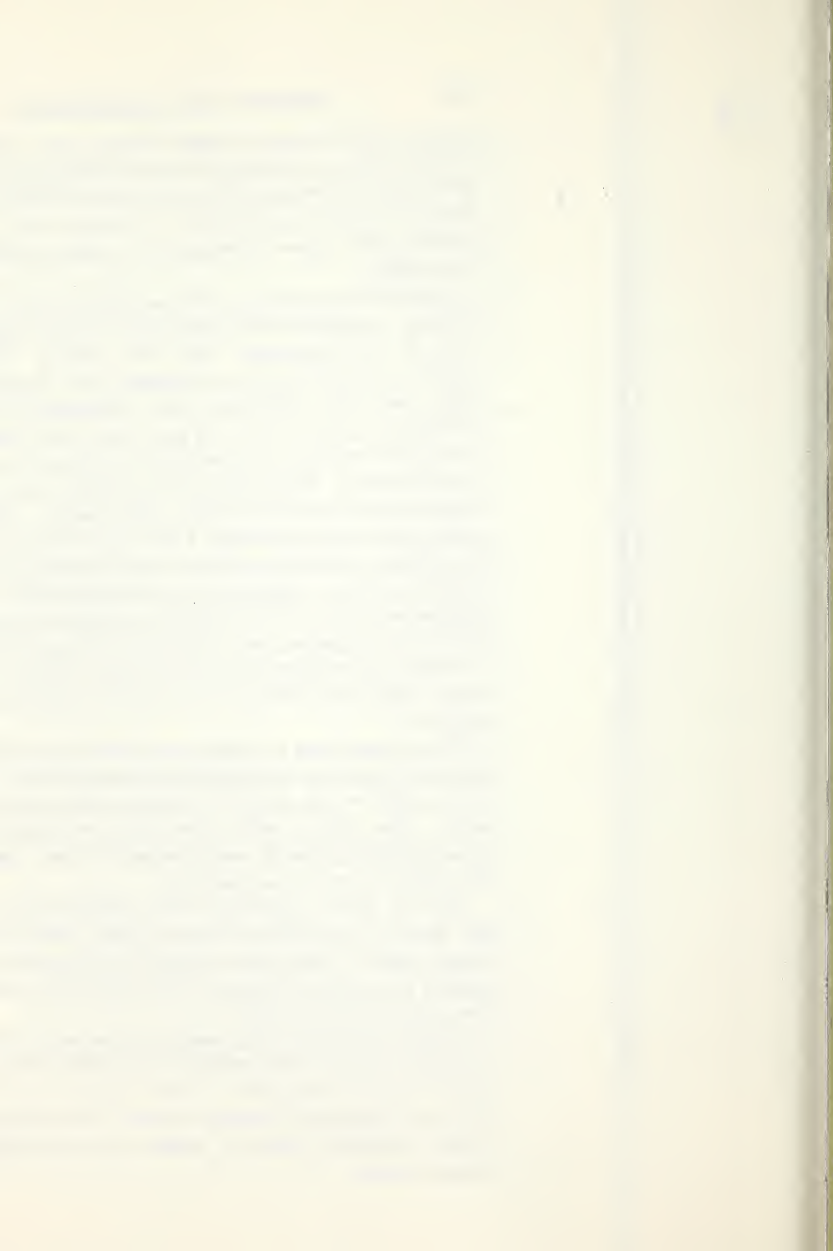
to Mr. Fonda in lieu of \$100 of his salary. On the 9th of October, 1835, on account of some difficulties in the church, Mr. Fonda was released from his long and fruitful pastorate. During this year an addition was made to our church lot, by purchase from John Cushman of a small parcel of land at a cost of \$89.

In 1836 (January 4th,) a call was made out for Rev. William Cannon, an agent for the missionary society and declined because of his engagement with that society. The following August a call was sent to Benjamin Van Zandt, and he became pastor by ordination and installation September 23d. During this pastorate the old parsonage was sold and the proceeds appropriated to the purchase of the one now belonging to this church. Nearly forty were added to the church, as the results of six years' labor by Mr. Van Zandt. The most memorable thing in his ministry is the sad dissension of the first few months, marring our history and resulting in that separation from which originated the Congregational church. We only mention it in its historical connection, rejoicing that its bitterness has passed away and in the full faith that many who were thus parted here, have been brought together in that kingdom of clear and full light, where all see eye to eye and where all is love.

There soon began to be felt a need for a consistory room for the prayer meetings and smaller gatherings of the congregation and in 1841 it was resolved to make such a room in the basement. The young ladies benevolent association reported a fund of \$250, gathered and invested for that purpose. The next year the room was finished.

Mr. Van Zandt resigned in 1842, and the next pastor, Rev. Mr. Morris, was called in February, 1843, and installed the following April. During his ministry the assembly's shorter catechism was again substituted for the Heidelberg in the instruction of the Sabbath school.

In 1845, November 10, by request, a committee was appointed to arrange the basis of a union between this and the Congregational church. Its results, if not all that was hoped, yet evinced a kindly and Christian spirit. It is summed up in one of the resolutions, a copy of which was sent to the consistory of this church.



Resolved, That although we do not deem it advisable to dissolve our church for the purpose of uniting with the Protestant Reformed Dutch Church, still we do most cheerfully tender our willingness to labor reciprocally with them in any moral and religious effort for the good of mankind and the glory of God."

With the effort a few years later you are all familiar. The last change and repairs were made in 1846, when the galleries were made narrower, a new pulpit made, the house papered and painted, and left as you see it to-day, minus the wear and tear of twenty-seven years.

At the beginning of 1848 Rev. Mr. Morris was released from this charge and in a few days Rev. Uriah Marvin was called and was settled April 18th. Mr. Marvin prepared a brief sketch of the church history and a full list of all the members and 500 copies of this manual were printed.

In 1854, April 9th, twenty four persons were added to the church upon confession of faith in Christ. Ten of these were baptized at that time. This was a renewal of the scenes during Mr. Fonda's pastorate. In December of this year the church received a gift of \$100 from Miss Lydia Mowry. It was invested for the benefit of the church, and in 1859 appropriated to aid in purchasing the organ now in use here. Mr. Marvin resigned in 1855 and was released March 17th.

In June a call was sent to Rev. C. Van Santvoord, and in November he was installed, remaining only three years, leaving in August, 1858. A revival occurred during the last year of his ministry, and as its fruit eighteen were added to the church upon profession of faith.

Rev. John Steele was called November 29th, and settled at the opening of the next year—1859. A large number were received by letter during his ministry, which continued six years, until August 14, 1865. Only eight united upon profession of faith. In 1865 a legacy of \$200 was received from Obediah Culver. It was during this year that our brethren of the Baptist church began work on their new church edifice, and the use of this house was tendered them one half the Sabbath; but moving their old house to the common in front of the old lot, they continued to use it until the new building was completed. From 1865 to 1867 you were without a pastor, Rev. Mr. Mattoon declining your invitation for his services. Rev.

A. G. Cochrane supplied the place during this interregnum. During this time a legacy was received from the estate of Miss Elizabeth Stewart, twelve shares of stock in our bank. 1867 seems to have been a year of revival. Twelve persons were added upon confession April 6th. In April Rev. David Van Horn was called and was settled in June. A change was now made in the mode of electing officers, and was done by vote of the congregation. This pastorate lasted but one year, Mr. Van Horn being released in June. Mr. Hoyt was called in August, 1868, and resigned in July 24, 1871. In February, 1872 your present pastor came and was ordained and installed May 15, 1872. Ten pastors have been installed over this church. Six of them were here ordained to the gospel ministry, and gave to you the first and best years of their life work.

We find no report in all the records which places our membership so small as at present. In 1854-55, 112 families were reported, 450 persons in the congregation and nearly 200 members of the church. We have fallen off nearly three-fourths since that time. Such an attendance must have crowded all parts of this house. Now we seldom secure an attendance of 150.

About 1824 four men, each bearing on their shoulders a small tree, entered the church yard, and to-day four large elms put forth the annual promise of grateful shade and stand upon our northern borders, a living monument to remind us of the zeal and the love of Dr. Holmes, Joseph Southworth, Moses Cowan, and Moses White.

Thus briefly and hastily have we reviewed the records of this house. They are the fruit of that first meeting held April 5, 1810, and belong to the history of this building in which we are now gathered. For these things we love it and will cherish its memory.

Yet were it not for that unwritten history, that imperishable record burned into our hearts, the memory of things too sacred to be entrusted to the cold pages of historical diaries, we might give up this house with few regrets. We have loved it, because of mighty influences from the early services held within its walls, going forth through its portals, blessing and to bless the people who have dwelt about its sacred enclosure, sending out far and wide her sons and daughters with the light and joy of her life giving proclamation and praise."

The church has continued to the present time, prosperous and flourishing, under the pastoral care of Mr. Smart, through whose energy and management has been built the beautiful church edifice in which the congregation now worship, and an engraving of which forms the frontispiece of this sketch.

As noted in the sermon, in 1837, the agitation of the anti-slavery question made a disturbance in the church, which finally occasioned a division. This rupture resulted in the organization of the Congregational Church, whose history, up to 1860, we copy from the Historical Sketch given in the Manual of that church:

"The Orthodox Congregational Church of Greenwich, as is the corporate name of the body, was organized March 15th, 1837, by a council composed of pastors and delegates from the nearest Congregational churches of the region, without reference to state lines. It was a leading object with the founders to have a church according to their idea of the primitive, Scriptural plan,—one independent of everything beyond itself, and democratic in the equality and self-government of its members. And such a one was formed, and has been continued, down to the present time, as being in both external relations and internal polity, just like all the Congregational churches of New England, except a portion of those in Connecticut. But the founders sought, as an object of still greater importance, to represent that most genuine, yet much neglected type of religion, which has comprehensive, practical love for mankind in all their interests, both temporal and spiritual. This was felt to be the crying want of the land and of the Christian world, as evidenced not only by the too generally selfish and unbenevolent course in private life of professors of religion, but also by the existence, tolerance and even endorsement with Christianity, of huge evils like intemperance, slavery and war. It is about the oldest, if not indeed quite so, among the many Congregational churches of the kind, which the growing light and love of the age have brought into being, and especially in our own state; while it also belongs with the most prosperous of such.

The original members of the organization were thirteen in number; and of these only four remain with us now, while the most of the others have gone the way of all the earth. The

church had a stormy infancy, from outward opposition in part, but more from factious elements entering into its membership. But at length all internal troubles ceased, from the exercise of the wholesome discipline of Christ's house. And then followed years of reigning peace, prosperity and happiness. This however was not to continue always, as better than the most favored human lot; for next came what before was hardly known, bereavement, and such in a very grievous and repeated manner. Precious ones have passed away from us, among the founders, officers and members of the church, and not only those in old age, but oftener those in mid-age or youth. Several of them, who may well be mentioned, as Mrs. Angelina G. Mowry, Mr. Charles H. Holmes and Mr. Erastus Bigelow, have left generous funded legacies to the church of their love, conditioned on its maintenance of the principles of humanity and reform. The various bequests made amount to several thousand dollars, aside from the waiting ones of the living. While the tasteful and pleasant church, with its connecting chapel, of a hundred feet in all from front to rear, and the contiguous parsonage, the whole standing on a roomy lot of nearly an acre, together with the organ and tower clock, have been provided at an outlay in the sum total of more than \$15,000. The property is held by trustees elected on the part of the Society, which is composed of all those statedly attending and supporting the church. In this does it differ from that of churches not of the independent order, as held by a ruling board of officers in their own name, else by trustees for the use of an extended ecclesiastical body. But in so well providing for itself, this church has not forgotten others in the great field of the world, white and suffering for the harvest, nor to move in their behalf by way of liberal giving and ready doing. Indeed it sustained a mission church in Kentucky, with the help of the people on the ground, for a time, or till a pro-slavery mob burned the house of worship and broke up the operations. While now it is assisting, to a considerable extent, that devoted and dauntless man of the same state, Rev. John G. Fee, in his worthy educational enterprises of religion and reform. It has also ever taken good care of the needy poor in its own circle, as keeping them from want and public charity. And thus from small beginnings, and against the tide of the world, as insisting on

the pure, whole gospel of Christ, does this band of Christians, in view of results, ability, influence, and numbers even, though always a secondary thing with them, have much reason to acknowledge the blessing of Heaven, and to say, "Hitherto hath the Lord helped us."

The church adopted the following resolutions, bearing on the great moral questions of the day, viz: Intemperance, slavery and war. The first four were passed July 29th, 1837. The last two December 16th, 1857:

Resolved, That in view of the evils produced by the use of intoxicating liquors as a beverage, it is the duty of every person, and very especially of every professor of the Christian Religion, entirely to abstain from using it themselves or giving it to others, and also from manufacturing the same, or trafficking in it, except for medicinal, mechanical, chemical, or religious purposes.

Resolved, That to hold human beings as chattels personal, is a sin against God, and a palpable violation of the command of Jesus Christ, to love our neighbor as ourselves.

Resolved, That as followers of Him who came to preach deliverance to the captive, it is our duty to "remember them that are in bonds as bound with them," and also to labor and pray for the speedy and entire abolition of slavery in this nation and throughout the world.

Resolved, That we cannot admit to our communion any person who uses, manufactures, or deals in, intoxicating liquors as a beverage, nor any slaveholder, nor any person who justifies slavery, or advocates its continued existence.

Resolved, That the whole system of international warfare is unnatural and inhuman, that it is always wrong when waged anyhow in an aggressive way, and only justifiable, if ever, when waged in the strictest self-defence, and that difficulties between nations, irreconcilable to their governments, should be settled by some form of arbitration or convention.

Resolved, That the Churches of the meek and merciful Savior should debar from their membership and communion, all implicated in aggressive war, and that Christians should earnestly pray and labor to bring in the blessed reign on earth of universal peace and love.

The following were the original members of this church:

Daniel Frost, jr., Roxanna Frost, Hiram Corliss, Susan Corliss, William H. Mowry, Angelina G. Mowry, Charles J. Gunn, Abigail Gunn, John Clark, Martha Clark, Roswell Grandy, James Watson, Lydia Watson, Edwin Wilmarth, Beulah Downs, Elizabeth Horton, Mary F. Corliss (Cook), Lucy Pattison.

The following are the clergymen who have served the church since its organization:

John Smith, from June 1838, to January 1841; E. C. Pritchett, from April 1841, to August 1845; Sabin McKinney, from November 1845, to December 1846; J. B. Grinnell, from June 1847, to November 1850; C. S. Shattuck, from November 1850.

Since Mr. Shattuck's pastorate, which closed in 1860, the church has been without a pastor most of the time. Mr. Pomeroy, a Methodist clergyman, preached there for a time, after which, for a short season, Rev. Mr. Holmes was settled. Since the close of his labors there has been no stated preaching, but the reading of the sermons of distinguished preachers has been kept up until very recently. The church accomplished much good, in the course of its existence, by the advanced ground it took on the questions already adverted to.

In 1872, a mission of the Episcopal Church was established in the town, holding its services in the Congregational church building, under care of Rev. Mr. Walker, of Schuylerville. This mission has developed into a church, known as St. Paul's. The first Rector was the Rev. H. M. Blanchard, now of Fordham, N. Y., a very able and excellent man. His successor, the present Rector, Rev. H. M. Smythe, is an excellent and exemplary clergyman, beloved by his people: and the church is flourishing under his pastoral care.

The Roman Catholic Church was established in 1871, and was for several years under the charge of Rev. James Fedigan, an able and liberal man, who was much esteemed. He also had charge of the church in Cambridge. During his stay the old M. E. church was purchased by his society, moved to its present location, and repaired and otherwise fitted for the worship of his congregation. When he left, Rev. E. A. Donnelly assumed the charge of the parish, and has given very good satisfaction.

Branch churches have been organized from the central churches of the Baptist and Methodist organizations in different portions of the town. One from Bottskill Baptist church, at Lake, in 1834, and another at Galesville, now Middle Falls, in 1837. We have not the space to do justice to the history of these churches, which have had experiences well worthy of

record. Both have been well sustained. The Galesville church has suffered some from internal dissensions, but under the pastoral care of Rev. J. O. Mason, is at present in a prosperous condition. The other has been prosperous, and under the present charge of Rev. E. A. Clark, is in good condition.

Methodist branches have been established at East Greenwich and Battenville, which have flourished according to the prosperity of those villages.

We have thus traced with some minuteness the history of these organizations, which have extended largely into the life of the town, and will be read with interest at least by some.

CHAP. IV.

Revolutionary Incidents--The Town Organization--The Bald Mountain Lime Works--Development of Business in the Town--Personal History--War of 1812--Anti-Slavery and Anti-Masonic Excitement--The Academy--The Bank--Agricultural Society--Later Events--Centennial Celebration--Conclusion.

It does not appear from the records in Albany, nor from anything are we able to learn, that there was much interest taken in the Revolutionary contest by the fathers of the town. Some few incidents, however, will be of interest. These are mostly connected with Baum's march to Bennington, of which we subjoin a brief sketch, in so far as it relates to matters of local interest, together with such other incidents as properly belong to this narration.

As Burgoyne proceeded down the river, he found that Gen. Schuyler, although his forces were numerically weak, and not less so in the equipments that make up an efficient army, had placed all the barriers in the way of his advance that were possible. Earthworks, which are still visible, were thrown up on the east side of the river, near the present state dam, to prevent the British from crossing at that point, which was deemed the most available spot to cross. From some cause, however, they were abandoned, and Baum crossed first to the island, which fronted them, and from this island to the east bank of the river, on to the land then held under patent by Gen. Phillip Scuyler, (but first occupied and cultivated by James Rogers, 2d—now owned by Abram Yates Rogers) near

what is now called Clark's Mills, and there encamped. Col. Baum sent several experienced scouts, guided by Indians, on the several trails leading through Cambridge to Bennington. One party passed along and up the Battenkill, stopped at the house of Thomas Bentley, just above where Hannah Place now lives, and demanded refreshments. Mrs. Bentley, alone with two small children, quickly complied, and they passed on and forded the river at Center Falls, near the Tucker tavern stand, and crossed the hills to Cambridge. The other party of scouts crossed the river into Easton, and thence to Cambridge. Col. Baum, with the main body of his detachment, crossed the Battenkill near its mouth, and marched along its banks, on the Easton side, to near Galesville, where they crossed and remained over night. In the morning they again crossed at Taylor's ford, on to what is known as the Washburne farm, and crossing the road between Washburne and Captain Jo. Safford's, went east on the John Safford place through the old Baldwin farm, through a small portion of the William Stewart farm, now owned by Harvey L. Potter, on the old Petteys place, by a spring and down a ravine to the house where David Burdick now lives. The army then passed below O. K. Rice's house, over to the Carver Rice place, past the house of Mrs. Coon, (afterwards Mrs. Grandy), now known as the McArthur place, past Amasa Hill's into what is now William Whipple's farm; through his orchard and into the meadow below his house, where a part of the old road, made of logs, can still be seen in the marshy grounds; across the present Cambridge road, near the place where C. P. Coy now lives, they turned and went over the hill, through the land now belonging to Horace Petteys, to the old tavern stand of Jonathan Pullman, where the army halted for a short time, and the officers bought eggs and milk. Merritt Hillman's house stands on the site of the old tavern stand, and is the same house. The ford on the Richardson farm, where the army crossed, is about a quarter of a mile west of the present ford. When the army passed through this town, three houses stood between this ford and landlord Pullman's; two on the Greenwich side of the river. The first, a small house, was about fifty rods from the old ford in the now Taylor meadow; the walled cellar, about nine feet square, filled with rubbish and the bricks for chimneys, can

be seen by the curious. The house was built of upright plank. The other, a house of more pretensions, was on the south side of the present road leading to the ford opposite the Washburne farm.

John Potter, grandfather to Mrs. Sarah Frost, who now resides in the village of Greenwich, settled on a farm on the Salem road before the revolution. The house stood east of Hannah Place's—the cellar could be seen a few years ago. Potter was warned that Baum's army was coming and fled, taking with him his four children, two cows, one horse, and a yoke of oxen, and arrived at Hoosick the same night that the army did. They seized his property and took two of his sons prisoners.

About the time of the passage of the army, a Mr. Rogers, also a grandfather of Mrs. Frost, settled on the farm just north of the William Tefit place, now occupied by Hill Miller and son. He set out back of his house the first apple orchard in the town, making a journey to Rhode Island to get the sprouts. His house stood where William Allen's house now stands.

One of the scouting parties, having with it a number of Indians, had, two or three days before the passage of the main body of the detachment, passed this way on the road to Bennington. On their route they captured and took with them Mrs. Hannah Coon, (later Mrs. Grandy) wife of Mr. Elisha Coon, a captain in the American militia, and who was then absent on duty. Mrs. Coon was then in a very delicate situation, and such as required momentary attention; but notwithstanding, she was compelled, as incapacitated as she was, to travel on foot with these ferocious savages and more brutal Tories. The second day after her capture her *accouchment* took place, where they halted for the night. In the morning after her confinement, she, with two other women who had also been captured, was again compelled to walk and carry her child, to the place where the troops under Colonel Baum encamped, previous to the action with the Americans under General Stark. Soon after the action commenced, she saw the Indians, she says, flying in all directions, and skulking behind trees, rocks, and other places of concealment. On the retreat of the Indians, after the defeat of Colonel Baum, she was taken with them, and soon met the reinforcements under Colonel

Brayman; when she returned to camp and remained during the second battle, and was again compelled to travel on foot with them on their retreat to the place where they encamped during the night. Here, owing to her recent confinement and constant fatigue, she was taken sick, and whether it was on that account, or on account of the hurry and bustle the troops were in at the time, being in momentary expectation of pursuit by the Americans, she does not know, but she was left without a guard, and managed to conceal herself and child until they had departed, when she made her escape. After her escape, she with much difficulty returned home, where she remained alone, (excepting her infant child) and in the midst of the wilderness, about three weeks, with nothing to subsist upon but a little salt pork, which had been concealed, and some old or seed cucumbers, that were left undisturbed in the garden, all their other provisions and even her cooking and other furniture having been taken away by the Indians and Tories. The cucumbers she scraped the seeds from and peeled, then roasted them in the embers, and though she was fearful they might kill her, yet, she says, she thought she might as well die by eating them as to starve to death—as the salt pork she could not eat alone.

At the expiration of three weeks she was again taken by the Indians and Tories, who, she thinks, vented their malice particularly upon her, on account of her husband having taken sides with the Americans, as they would often speak of it. At this time she was compelled to cross the river with them, in advance of the British army, and was taken as far as Stillwater, but managed to make her escape during the action of the 19th of September, having suffered much during the time.

She lived at the time of her death, at the age of nearly one hundred years, about two miles from Greenwich village, on the Easton side of the river, as before mentioned, on what is now known as the McArthur place.

There are many other incidents well authenticated that might be given, but we forbear as our space limits us. Numbers of our early settlers suffered from the war. Quite a large number fled to Bennington, only to get between the two armies, and suffer all that fear could make them suffer. The Telfts, the Dickinsons, the Rogers, and many others were among this

number, but we must leave this portion of history for other themes.

The lands which now form the town were, as before stated, under the control of the township of Argyle, until the formal organization of the town in 1803. The whole of both towns was, prior to 1772, included in the boundaries of Albany county. Albany county took its name September 24th, 1664, and was one of the original counties, and was erected by a law of the first legislature ever held in the colony of New York, which convened November 1st, 1683. It comprised about nine-tenths of the lands of the state, and has been divided into forty eight counties in this state, together with Gloucester and Cumberland counties of Vermont. March 12th, 1772, Charlotte county was created by law, embracing what are now Washington and Warren counties. In 1784, the name was changed to Washington, and, in 1813, Warren was, by act of legislature, set off. The town of Greenwich was set off from Argyle by law April 12th, 1803, and organized. Its first supervisor was Robert Perrigo, jr., and the first town clerk was Eraspus Folsom. The postoffice was also established with John Herrington as postmaster.

While these events, relating to political aspects of the town, were taking place, business was taking a start in various parts of the town. As early as 1788, lime had been burned at Bald Mountain for building purposes, and in 1790 Samuel Dunham erected a kiln for the regular burning of the rock, which thus produces this useful commodity. Since that time the business has gone on without intermission. Gardner Thayer and Samuel Heath first gave a strong impetus to the business, which they pushed with considerable vigor. In 1852 Robert W. Lowber purchased the quarries and pushed the business with wonderful energy. He erected 11 kilns of the most approved kind, built elevated truck ways for the convenient transportation of the newly quarried rock to the kilns. He also built a most excellent macadamized road to the canal at an expense of about \$30,000. In addition to this, he erected over one hundred tenements which form the hamlet now known as Lowberville, or Bald Mountain. The lime from his kilns always found a ready market, and under his vigorous direction the place presented a lively and business-like appearance.

Unfortunately for the town, however, he was, in 1873, prevailed upon to sell his title to the kilns to the Glen's Falls Lime Company, who were bound by the contract to keep the works in operation. They have, perhaps, fulfilled the letter of the contract, but certainly not the spirit of it, as for some time only one kiln has been kept burning. This stoppage of so large a portion of the works, has thrown many out of employment, and has given the hamlet, which Mr. Lowber had built up about him, a deserted appearance. It is stated that the reason of the stoppage of the works is due to the fact that the Bald Mountain lime is of a quality so superior as to deaden the sale of the lime from the larger quarries in Glen's Falls. So they only furnish it for the work of hard finishing. But whatever may be the cause the practical suspension of the works is to be regretted.

In 1849 these works were owned by Gamble, Telft and Wright. A pottery which had been established near the mountain, by Lemuel Rowel, who was succeeded by O. V. Lewis, was then in successful operation, furnishing an excellent quality of pottery. At what is now known as Clark's Mills, Messrs. Holmes & Shearer then carried on the lumber business. It is proper to state that this business has been carried on at this point almost continuously for a hundred years, and tradition (sustained to a considerable extent by records of other contemporaneous facts) states that as early as 1731 the business was prosecuted at that point, and that these mills were the only ones that escaped burning by the French and Indians. In the neighborhood of the old Sybrant (Seybrandt) place, now owned by Horace Gavette, seven saw-mills were in operation as early as 1790, on the brooks of that locality.

Middle Falls, recently known as Galesville, formerly as Arkansaw, is located on both sides of the Battenkill. In 1788, Joseph Heath erected the first grist mill on the splendid fall at that point, but in the following year sold it to Abraham G. Lansing. Quite a settlement was made here at the time Lansing came. Two excellent grist mills, a woollen mill, a saw mill and plaster mill now partially utilize the water power and make the place prosperous.

About 1815, the permanent settlement at Battenville began. Thomas McLean in connection with Abel Dunham in that

year laid the foundation of the old woollen mill at that place. They failed and the property passed into the hands of Judge McLean. In 1826, his son-in-law and Samuel Anthony converted it into a cotton mill. Soon after both McLean and Campbell died, and Anthony, who acted as agent, subsequently failed. In 1836, it was, for a while, run by a man named Graves, after which it again lay idle until 1842, when Thomas Truesdell from New York carried it on successfully for three or four years. Then a man named Moore ostensibly bought it and soon after failed, and the Haskin Brothers bought it and run it successfully until it was burned, in 1868. In 1872, the Phoenix Paper Company built a paper mill on the site of the cotton mill and are doing a fair business. Messrs. William R. Hobbie and H. L. Mowry constitute the firm. Although the business does not require so many workmen as did the cotton mill, it renders the village quite prosperous.

The village or hamlet known as Lake is nine miles northeast of Greenwich village, at the outlet of Cossayuna Lake. Corey's "Gazetteer of the county of Washington" informs us that its first settlers were Alexander Beid, William Pratt, John McEachron, Robert McEachron, Walter Stewart, Tinsler and Mount. There is a grist-mill, tannery, flax-mill and store, and a church, as elsewhere mentioned.

The eastern portion of the town, as has been before shown, was the first portion settled, and East Greenwich was the first settlement in the town to take the importance of a village. There has been a store there continuously since 1794. Its first settlers were Archibald Livingston, William Black, Alexander Shaw, Roger Reid, and others. Some of these men we have heretofore mentioned. The store was, in early years, kept by James Shaw, who was a shrewd business man. It is related of him that he owned a saw-mill, which he carried on in connection with his store. The dam got out of repair, and Mr. Shaw, who was crippled in his arms by paralysis, wishing to have it repaired, and not wishing the men to be dissatisfied at working in the water, walked into the stream, a bottle of gin under each arm for their refreshment, and there remained (though it was an autumn day and bitter cold) until the job was completed. On another occasion he had lent a saw and had forgotten the borrower. So he adopted the ruse of asking every one who

came to the store why he did not return it, until at last he found the borrower, and recovered the saw again. The lumber business was early carried on quite extensively at this point, and the place was indifferently called East Greenwich, or "Slab City." It has been a thriving place. A saw-mill, grist-mill, sash and blind factory, and woollen factory have constituted its manufacturing interests, and have made it prosperous. The place has two stores, a church, a hotel, and blacksmith shop. The lumber business is still carried on quite extensively by William Walker. The village is situated eight miles east of Greenwich village.

North Greenwich, about five miles north of Greenwich, was settled about 1800. Archibald McKallor, Phineas Langworthy, and a few others, first settled this section. The place is now called Reid's Corners, and has one store in which the postoffice is now kept by H. L. Reid.

Center Falls was formerly a lumbering district, the fine fall in the Battenkill offering excellent facilities for sawing. It was originally settled by Smith Barber and Nathan Rogers, whom we have before mentioned. Soon after others came, and the place soon attained its growth. In later years a paper mill was carried on by Isaac G. Parker and others, but being burned down, the water power has since remained idle. It is now the property of D. A. Bullard, of Schuylerville.

We return now to the history of the village of Greenwich. It was incorporated as "Union Village" in the year 1809. This name was given it from the fact of its embracing a portion of the towns of Easton and Greenwich. We can hardly give a synopsis of the business developments here, and will only speak briefly of those which have been of primary importance. The cotton mill, which first brought the village into prominence, we have already referred to at some length. No other important manufacturing interest was developed until after the war of 1812, although a store was established by Eraspus Folsom, about the beginning of the century.

In the war of 1812 our town took a deep interest, some sixty of its citizens going into active service in the field. The books at the pension agency in Albany, show that about twenty of these veterans are drawing pensions at the present time.

Thus creditably did our fathers stand by the country in its needs.

Waldron Eddy and Edwin Andrews, in 1837, established a furnace for the manufacture of agricultural implements, and it has been uninterruptedly prosperous, though many changes have taken place in the firm, which now does a large business in the manufacture of goods of their own invention, under the style of Eddy, Reynolds, Langdon & Co.

In 1848 was established the shoe business, which was soon the controlling industry of the place, the manufacture of cotton having been given up soon after Mr. Mowry's death, in 1845. The shoe business continued with one interruption until early in the year 1870, when, owing to financial difficulties, it was abandoned and its trade was divided between Troy, and Bennington Vt.

In 1858, Messrs. Mowry, Masters and Andrews established the American Tea Tray works, the only establishment of the kind in the country. It has always had a fair business in the manufacture of the finer kinds of tea trays, servers, dust-pans, etc., which are decorated in the most artistic style, japanned and perfectly finished.

The Battenkill Knitting Works were established in 1862, and, in 1870, were incorporated as the Pleasant Vale Mills. They are owned by William M. Palmer, who runs them, employing about fifty operatives, and doing a fair business.

In 1868, was commenced, by William Weaver and the Cottrell family, a Linen mill, which was completed, and most of the machinery placed in the building ready for use, when an unfortunate business complication, caused the enterprise to be abandoned. Mr. Weaver, who was familiar with many branches of manufacturing, in 1870, started a machine shop, which is still conducted by him under the name of the Greenwich Machine works, where he manufactures several wood working machines of his own invention, which have secured for themselves a deservedly large sale.

The town has been prolific of newspapers, twelve in all have been published here, viz: "The Anti-Masonic Champion," "The Banner," "The Union Village Courant," "The Union Village Democrat," "The Democratic Champion," "The Washington County Sentinel," "The Union Village

Journal," "The Champion," "The Eagle," "The Union Village Eagle," "The Union Village Democratic Standard," and the "People's Journal," all but the latter having been suspended prior to 1850. The "People's Journal" has been published uninterruptedly from its origin, 1842, by the following publishers: John W. Curtis, H. C. Page, C. L. Allen, jr., W. J. King, E. P. Thurston, E. P. & D. P. Thurston, C. L. Allen, jr., Corliss & Allen, Meeker & Mandell, and the present proprietor, D. W. Mandell, maintaining a fair circulation and an excellent business.

Want of space prevents us from giving any considerable detail of personal history. Already these pages largely exceed the number contemplated in the original plan of this work. We can, therefore, only speak briefly of those who have, either in Greenwich, or in the places to which they have gone, achieved distinction or eminence. These we shall speak of in connection with other matters of historical interest.

Prominent among the men, who, by their energy and activity have been important in the community, is Dr. Hiram Corliss, who came to Greenwich in 1825, to establish himself in the medical profession. He is now, although more than an octogenarian, still practising. Very soon after he came to Greenwich, in 1827, he commenced the agitation of the temperance question, and soon after, in 1833, the anti-slavery movement claimed his attention. He was one of the first abolitionists of the county and of the state. Elder Colver, of the Bottskill Baptist church, was one of his disciples in this movement, and from the meetings called and held by these two men, sprung that intense feeling on the slavery question, which made the town of Greenwich noted throughout the land as a prominent station on that line of march toward Canada and freedom, which was known as "The underground railroad." Many slaves who were concealed in the town were tracked by their owners, but not one who had reached this point, was ever taken back to slavery. Notable cases are related where slaves had escaped and arrived at Greenwich closely pursued, but so securely were they hidden that they were never found. John Sabers, now a farmer living in Easton, was formerly a slave who ran away from his master. He intended to go to Canada, but Dr. Corliss and other leading abolitionists told him to stay

and they would protect him. He accordingly staid, although for five years persistent attempts were made by slave-holders to abduct and carry him back into slavery. The movement carried with it the best element of the town's population. Active in the movement, in connection with Dr. Corliss, was Elder Colver, whom we have already mentioned; Mrs. A. C. Holmes, William H. Mowry, Leonard Gibbs, and many others. In the houses of all these persons might, at one time, have been found secret recesses or chambers, where slaves were hidden, and indeed several of them remain to this day. Leonard Gibbs, who was the legal adviser and constant coadjutor of this coterie of fugitive slave law-breakers, was a lawyer of distinguished ability, and was brought prominently into public notice by his connection with the "Jerry Rescue" at Syracuse, which took place in 1848. Mr. Gibbs came to Greenwich from Granville in 1846. Up to the commencement of the war, efforts were made in the abolition movement. George Corliss, of Providence, R. I., whose name has recently been so much before the public, in connection with the construction of the immense centennial engine, which bears his name, is a son of Dr. Corliss, who is mentioned in this connection, as is also William Corliss, the inventor of the "Corliss Spherical Safe," and Rev. Albert H. Corliss of Lima, Livingston county, in this State. His daughter is the wife of Rev. Sabin McKinney, of Binghamton.

The first lawyer of the town was Charles Ingalls, who was born in Andover, Mass., in the year 1763, graduated at Dartmouth college in 1790, was admitted to the bar 1803, when he established his office at Union Village. In 1804 he was elected member of Assembly. Israel Williams and Joseph Boies prosecuted their legal studies under his instruction. He continued practice until his death, in 1812. His son, Charles F. Ingalls, was born in 1795, was admitted to practice, Oct. 29, 1819, was afterward appointed Judge of the Court of Common Pleas. After the expiration of his term, he continued his professional labors until his death, in 1870. His sons, Chas. R. and Thomas F. Ingalls, followed the legal profession; the former at Greenwich until 1860, when he removed to Troy and practised as partner in the office of David L. Seymour, where he remained until elected Judge of the Supreme Court, in

1868, to which office he was recently re-elected without opposition, both parties joining in his nomination. Thomas F. Ingalls, a man of fine natural abilities, practised until his death, in 1873.

Joseph Boies, of whom we have spoken, commenced practising law in Greenwich in 1813, and with the exception that he was, for a time, Judge of the Court of Common Pleas, and afterwards Surrogate, he practiced until his death, in 1866. His son, David Artemus Boies, entered the legal profession, which he still practises, having attained to an eminent position at the bar of Washington county. He has once been honored with the office of Surrogate, and is thoroughly esteemed by his brethren of the profession, and by community at large.

The family of Eugene A. Cronin, who settled in Greenwich about 1825, have been among the successful people who have gone out from the town. Timothy C. Cronin is a lawyer of prominence in New York, and received the nomination as presidential elector, for his own district in Brooklyn, of one of the great political parties the present year, while his brother, Eugene A., received a similar nomination on the opposing ticket in Oregon. David E. has been prominent in newspaper matters, in Binghamton N. Y.

One of the most eminent men the town has ever produced was Hon. Daniel Pratt, of Syracuse, who was born near McEachron's Lake, in the northwestern portion of the town, in 1808. He graduated at Union College in 1833, and the same year moved to Onondaga county. He settled in Syracuse in 1836, and in the following year was admitted to the bar, and commenced the practice of law. In 1843 he was, by Governor Bouck, appointed first Judge of Onondaga county. In 1847 he was elected Justice of the Supreme Court, and was re-elected in 1851, and held the office until 1859, when he resumed practice, which he continued until he was elected Attorney General, in the fall of 1873. After the expiration of his term of office, he again resumed his practice in Syracuse, where he now lives.

Governor Beveridge, of Illinois, was also a former resident of the town, and was brought up on the place adjoining that where Judge Pratt was born. We should be glad to give some

details of his personal history, but our limited space forbids it.

We shall now refer briefly to the more important institutions of the town: First among them is the school, Union Village Academy was established in 1836—incorporated in 1839. Its first principal was James I. Lourie, and, it is safe to say, that the school has never been more prosperous than under his management. A correspondent of the *People's Journal* recently gave the following particulars:

In the first three years of this institution, during which time Judge Lourie was principal, the following gentlemen were scholars: Daniel Anthony, Governor of the State of Kansas; Chester Arthur, collector of the port of New York; Henry A. Telft, commissioner to establish postoffices in California, member of the Constitutional Convention, and Justice of the Supreme Court of that State; William Wallace Rockwell, member of assembly from Saratoga county; Charles R. Ingalls, member of assembly, and Justice of the Supreme Court of this State; Patrick Mullon, Judge of Common Pleas, Ohio; Rev. James A. Telft, known among his companions as Ticonderoga Telft, missionary on the western coast of Africa; and Joseph Potter, District Attorney, County Judge, and Justice of the Supreme Court of this State.

Mr. Lourie, afterward studied law and was admitted to practice. He was, at one time, by appointment, Judge of the Court of Common Pleas, and later was elected Surrogate of the county, both of which offices he filled acceptably to the people. He still continues the practice of his profession, and is an highly esteemed citizen. The school, since he left it, has been usually full and prosperous, and has had the services of many excellent teachers. In 1869, it was, under the law, changed to a graded free school; and although it has encountered some opposition from heavy tax-payers, the people are benefited by the change.

In 1838 Washington County Bank was established with a capital of \$102,000, under the direction of a board of fifteen directors. Henry Holmes was the first president, and held that office until his death, in 1850. LeRoy Salisbury was the first cashier, but, dying at the end of the first year, Mr. Edwin Andrews was elected to the office, which he still retains, to the satisfaction of the stockholders and community generally. The capital stock of the bank was increased to \$150,000 in 1850, and again in 1857 to \$202,000. In compliance with the law, it

became a national bank in 1865. It has been uniformly prosperous. LeRoy Mowry is its present president.

The Washington County Agricultural Society was organized in 1840, Henry Holmes being its first president. His son, William M. Holmes, was president of the society for one year, and has been for many years its treasurer, retaining the office at this date. The fairs of the society have been held every year from its commencement, except 1862, when it was postponed that its grounds might be used for the organization of the 123d regiment.

In 1805, June 5th, Rising Star Lodge, F. & A. M., organized and had a prosperous existence until 1837, when, the great excitement concerning the Morgan disclosures, and his supposed murder, caused its downfall. On the 10th day of July, 1865, some of the Free Masons of the town organized Ashlar Lodge, No. 584, and it was instituted by the Grand Lodge, June 27, 1866, and, notwithstanding some opposition, has been prosperous and growing, and numbers among its hundred members many of our leading citizens. It has had but two Masters since its organization, Chas. H. Robinson being the first, occupying the position for two years, and Dr. S. L. Stillman, who now officiates.

Union Village Lady, No. 122, I. O. of O. F., was established by charter from the Grand Lodge, August 15, 1844, and deceased October 12, 1857. Was reorganized November 15, 1870, and resumed its charter August 24, 1871, and is now in good condition.

In 1864 the survey was made for the Greenwich & Johnsonville Railroad. In 1867 the first ground was broken, and the road was completed August 31, 1870. Mr. John Lee was the first president, retaining the office until his death, which occurred in 1870. Since that time Mr. William M. Holmes has been president, Edwin Andrews secretary and treasurer, and H. H. Warner superintendent. During the entire six years of its operation, it has had an excellent freight business, with fair passenger traffic.

At the commencement of the war, in 1861, Greenwich responded nobly, furnishing 231 men for whom the town was credited. There is no doubt that the whole number reached 300. One hundred Greenwich volunteers were killed in battle

or died in service. The town was represented in about twenty regiments, although the greater number were in the 123d, 93d, 30th and 22d regiments of New York volunteers. The town expended for war purposes \$88,074 82, and furnished the following commissioned officers: Lt. Colonel E. Franklin Norton; Captain Alonzo Trueman Mason; Captain Abram Reynolds; Captain James Cowan Shaw, and Brevet-Captain George Robinson. Lt. Colonel Norton was the only commissioned officer who lost his life in battle. He died May 12, as brave men die, from wounds received at the battle of Chancellorsville, May 1, 1863. The 123d regiment, in which most of our volunteers were found, participated in twenty battles, and their regimental flag, laid away in the military archives of the State, bears evidence in its tattered folds of the true hearts that followed where it lead, "even to the jaws of death, even to the mouth of hell." Gratefully the town received them when they returned tattered and worn from the fields of bloody victory. Gratefully our tears should water the graves of the fallen.

Quite recently Bald Mountain was made a U. S. signal station, and observations are occasionally taken therefrom by officers of the U. S. signal service.

In 1868 the People's Bank was started, with Edwin Wilmarth as cashier; and, under his management, would have been successful, but for complications he was unable to control. The project was finally abandoned in 1872. The building is now occupied as a store room by Mr. N. H. Wing.

In 1870, William White-side Hill completed the handsome block which bears his name, and which has been generally occupied by leading merchants of the place.

There is much more of interest which we would gladly mention in this connection, but our space will not permit it. We must briefly epitomise the celebration of the nation's centennial anniversary, which was observed here, and bring this narration to a close.

The people of the town deeming it proper that there should be an appropriate celebration of the nation's centennial anniversary, made preparations commensurate with the importance of the occasion, and heralded its dawn with the booming of cannon and the ringing of bells. In the early morning was

formed a parade of masked invincibles, who paraded the streets creating laughter and mirth. The afternoon saw the formation of a grand civic procession, consisting of a band, the fire companies of Cambridge and Greenwich, a fine cavalcade, carriages for leading citizens and participants in the day's festivities, and a beautiful canopied car, in which thirteen young ladies, arrayed to represent the different states, were seated. The parade commenced about two o'clock, and was to close by stopping at Mowry's park, where a platform had been built and arrangements made for the seating of the immense concourse of people who had gathered to witness the proceedings of the day. Unfortunately, however, a severe thunder storm came up, and while on the march the procession was scattered, and the Marshalls, Major Henry Gray, James O. Lavake and Captain Abram Reynolds, were unable again to organize it. The scattered people, however, gathered at the Methodist church, which was kindly thrown open by the pastor, Rev. H. F. Austin. Excellent music was furnished by a glee club and chorus, trained for the purpose by Prof. R. A. Spalding. The Declaration of Independence was read by Hon. Samuel Thomas. The excellent oration, which forms the appendix of this work, was delivered by Hon. D. A. Boies. The afternoon's exercises at the church were closed by the reading of the historical sketch which forms the frame-work of this book. The usual athletic sports followed these exercises, and fireworks concluded the day's exercises. To the committee, A. H. Miller, A. H. Knapp, W. R. Hobbie, Merritt Mowry, R. A. Spalding, Oscar Eddy, E. D. Wilcox, D. T. Ensign, James Skiff, James White, W. T. Moore and E. P. Thurston the credit of the day's success is mainly due. The celebration was worthy of the day and of the occasion.

And now, as we draw this narration to a close, we will simply say, that its completion has been to us a pleasure, and we can only regret that, out of a large amount of material, we have been able to present so little of the detail of our town's most interesting history. A volume of five times the size of this might have enabled us to justly delineate the facts of the past of the town of Greenwich: but while we feel that in this work but little has been done, we believe that little been has done correctly, as we know it has been done conscientiously. Should

this, our first attempt at the compilation of historical facts, prove acceptable to the people of the town, we may at a future time, present a more elaborate and particular history. Trusting that the little we have done may develop a desire for a more perfect work, we will add to what we have written only the word,

FINIS.

APPENDIX.

Address Delivered by Hon. D. A. Boies, before the Citizens of Greenwich and Vicinity at their Celebration of the Nation's Centennial Anniversary, July 4th, 1876.

FELLOW CITIZENS. — We have met together on a most happy and auspicious occasion. On an occasion unexampled and unparalleled in the history of nations. You may search the long annals of history in vain, for an occasion like this. We are met to celebrate the one hundredth anniversary of the birth-day of this great Republic. With most of the great nations of the world, it is difficult, if not impossible, to fix upon the exact period of their origin as nations. With some, their history runs back into the region of myth and fable. With others, their origin was small and they grew by gradual accessions until they became great nations. But, as in the fanciful mythology of ancient Greece, it was said that Mercury sprang full armed and panoplied from the cleft head of Jupiter, so did our nation on the fourth day of July, 1776, step forth into the family of nations, in the vigor and strength of national youth, and now, to-day, while yet comparatively in the fresh bloom and growing strength of early manhood, America stands in the front rank of the great nations of the world. And now, on this pleasant mid-summer day, all over the broad surface of this mighty empire, from the pine forests of Maine and where the

cold waves of the Northern Atlantic are dashed upon her rock-ribbed coasts, to where the tepid waters of the Great Pacific Sea lave the strands of auriferous California; in the great city where our national independence was first proclaimed to the world; in the great emporium and metropolis of the New World, and in the other cities and rural villages of our land, our people are gathered to celebrate by appropriate ceremonies this great centennial anniversary of our nation's birth.

As noble old John Adams predicted, the whole land resounds with the booming of cannon, the ringing of bells, the explosions of powder, and the evening sky will be radiant with the glare of bonfires and torchlights and the scintillations of fireworks and the welkin ring with the shouts of Freemen.

But what is the significance of this great anniversary?

The American Revolution, viewed merely as a successful war, is not entitled to the consideration which we attach to it. It is true great courage and boldness were exhibited in a few feeble colonies, pitting themselves against and boldly defying the prowess of one of the greatest naval and military powers of the age; and our forefathers, during that seven years' war, "the times that tried men's souls," exhibited courage, patience, endurance, patriotism, and many of the best qualities of humanity—and they were men of whom we might well be proud as the founders of our nation.

But other people have exhibited these qualities in as great a degree, and the battles of the Revolution have been dwarfed almost into skirmishes in comparison with the mighty and terrific battles of our great Rebellion.

The significance and importance of the American Revolution depend upon the principles upon which it was based. Daniel Webster said that our forefathers went to war upon a preamble. But what a preamble was that?

Prior to that time the generally accepted doctrine was that Kings derived from God the right to govern the people. It was called the divine right of Kings. Some speculative writers had questioned this right, and England, at the time of her great rebellion, established a commonwealth, but they soon substituted a protector with more than kingly power, in place of a king, and at Cromwell's death they went back to the sceptre and the crown.

But the declaration of American Independence startled the nations by enunciating with wonderful clearness and force the general cardinal principle of politics : "That governments were instituted among men to secure their unalienable rights, and all their just powers are derived from the *consent of the governed*." That the people are the fountain and source of all power, and the government has only those powers which the people see fit to confer upon it. It was the very opposite of the doctrine which had theretofore obtained: That the Government, or King or Emperor, was the source and fountain of power, and the people had only those *privileges* which the governing power saw fit to confer upon them. Never was a war waged in a nobler cause, and it was successful. Our independence was secured; and the nobler principle for which our fathers fought, has, during the century, spread its influence throughout the civilized world.

It had a great influence upon, if it did not produce, the great French Revolution; and, although the world was shocked and horrified at the insane butcheries of Robespierre and his brutal coadjutors, and although the French Republic was changed into a personal despotism by the treachery and ambition of the great Napoleon, yet with all its evils the French Revolution, on the whole, was a blessing to France and to the world; and now, at this day, the great doctrine of the people's right, the foundation principle of the American Declaration has become the accepted and accredited belief of the educated and civilized portions of mankind.

Never did a nation have a nobler cause, never was a war waged for a nobler principle, and we have just reason to be proud of our origin as a nation.

This is more than an ordinary anniversary; it is the Centennial, or the celebration of the hundredth anniversary of our nation.

At such a time it is natural and appropriate to throw our minds back to the beginning of the century, and to compare and contrast the condition of things then existing with those that now exist.

The appropriate limits of the occasion will not permit a general survey of this field. I can refer only to a few points.

We have met here to-day, on this beautiful spot, surrounded on every side by the comforts, the conveniences, the refinements and even many of the luxuries of the higher civilization. Temples dedicated to the worship of God, lift their tall and shapely spires to the skies, and the summer breeze wafts through these valleys and over these hill tops, the sweet melody of their musical bells.

Education, free to all, is brought almost to every man's door, without money and without price.

The homes of our people are the abodes of comfort, happiness and peace. Every man can sit down under his own vine and fig-tree, with none to molest or make him afraid. We fear no midnight raid of the skulking savage, nor the ravages of any foreign foe. For almost a century the quiet air of old Washington has not been vexed by the roar of hostile cannon, nor her soil been pressed by the footsteps of a foe. "Verily, our lines have fallen to us in pleasant places and we have a goodly heritage."

One hundred years ago the place where we are now assembled was a dense virgin forest.

Prior to the Revolution there were a few settlements in this county, a small one at Skeensborough, now Whitehall; a few scattering farms or lots had been occupied in the Argyle Patent; there was quite a settlement in Salem, and somewhat of a settlement in Cambridge. There were a few settlers scattered along the banks of the Hudson, perhaps a few families at Galesville or in its vicinity, and, as appears by the statistics which Mr. Thurston, our historian, has collected, somewhat of a settlement of Scotch people at or near East Greenwich. But, as a whole, I have no doubt that the territory now embraced within the present limits of Washington county might properly be said to be a wilderness.

If one hundred years ago to-day, a person had stood upon the summit of Willard's Mountain, the highest point in this section of country, I have no doubt that his eye would have ranged over an unbroken forest, with not a house or even a building visible. It was not until after the close of the Revolution that settlers began to move into the county to any great extent, but then immigration, principally from Rhode Island, Connecticut and Massachusetts, became rapid and extensive. I will not,

however, encroach upon the province of our town historian.

Fellow citizens, We are proud and happy to call ourselves citizens of the great State of New York. We are proud to call it in the magniloquent language in which Americans are too prone to indulge, the *Empire State* of this great Republic; and it is *facile princeps*—easily the first in this great sisterhood of States—first in population, first in wealth and resources, first in commerce and first in influence. But, at the time of the Revolution, New York occupied no such commanding position among her sister colonies. There were three colonies in advance of her. In 1776 the population of the four leading colonies (exclusive of slavery) was as follows:

Massachusetts	352,000
Pennsylvania.....	341,000
Virginia	300,000
New York.....	238,000

Indeed little Connecticut lacked only 36,000 of equalling New York.

There were 500,000 slaves in the colonies in 1776, 280,000 of which (more than one-half) belonged to Virginia. If these were added to the white population of Virginia, it would make 580,000--thus making Virginia far in advance of either of the others and much more than double the population of New York.

In 1776, Philadelphia, New York and Boston were the only places worthy to be called cities. Philadelphia had about 30,000 inhabitants, New York about 25,000, and Boston under 20,000.

But what is the condition of things at the end of the century? The State of New York has become a nation by itself. By the State census of 1872 its population has become 4,704,394. I do not know what the population of Pennsylvania is at present. By the United States census of 1870 her population was 3,421,791, and that of New York was 4,382,759. Virginia and West Virginia together, comprising the old State of Virginia, in 1870 had a population of 1,697,177, and Massachusetts, in 1875, had a population of 1,651,902.

The thirteen colonies at the time of the declaration of Independence had a population of 2,243,000, exclusive of slaves, and about 500,000 slaves. It will thus be seen that at the pres-

ent time New York alone has a population more than double that of all the colonies (exclusive of slaves) at the time of the Revolution, and in wealth, commerce, and in resources, it exceeds that of all the colonies in far greater proportions.

The city of New York has become the great city of the New World, and is the third city of the civilized world. London and Paris only are ahead of it, and in a few years I have no doubt it will stand second only to London as far as population is concerned. In speaking of the population of New York, Brooklyn, Jersey City and other suburbs should be embraced. A city is a geographical fact; it is a collection of inhabitants living contiguous to each other, and the fact that different portions of the city are under different municipal or other governments, does not alter the geographical fact that it is one city. Suppose Paris should be divided and placed under two municipal governments, and that portion on the north side of the Seine should be called the city of Paris, and that on the south side should be called the city of Napoleon, that would not alter the geographical fact that there was the great world-renowned city of Paris, the most magnificent city in the world, with a population of about two millions. Therefore, in speaking of the population of our great metropolis, and comparing it with the great cities of the world, its suburbs should be embraced, and the population of New York and its suburbs now amounts to at least 1,750,000.

And is it not wonderful that that little town, scarcely more than a village in 1776, scattered over the southern end of the Island of New York, below where now are the new post office and the Astor House, should now within a century have become the metropolis of the New World, and the third city in population in the world, and within a few years I have no doubt that it will have exceeded in population the magnificent metropolis of France, and will stand second only to *wonderful London*.

Henry Clay said in one of his speeches, more than thirty years ago, that the city of Cincinnati was to him an enigma. That he could not account for its wonderful growth and the proportions which it had attained.

I am not puzzled with Cincinnati, but I confess that London is to me a perfect wonder. It has a population of nearly three

millions and a half, and exceeds in population, in wealth, in commerce, in solidity, any city which ever existed on this planet, not excepting Rome in her palmy days of pride and power, when mistress of the world. That such a city can be sustained on such a comparatively small island as Great Britain, which on a map of the world occupies so small a space as to be almost imperceptible, and sprinkled all over with other cities, several of them large enough, and rich enough, and magnificent enough to be worthy to be capitals of powerful states, is, indeed, most wonderful. It shows what is possible to an intelligent, enterprising and free people, and America may well be proud that she has sprung from a people capable of such achievements. But although London has such an advance, yet New York has some advantages in the race.

America, by the end of another century, will in all probability have a population of over 100,000,000 and her greatness will be tributary to her great commercial city. The harbor of New York is one of the best in the world; it can shelter the fleets of the world in its ample arms. And it certainly does not appear to be a wild and crazy fancy to predict, that one who should a century hence sail up the bay of New York, would see those waters surrounded by the magnificence and splendor of the mightiest city on the globe.

I have not time on this occasion, to review the progress which America has made during the century in the several departments of human effort. I shall but briefly allude to a few topics.

No nation can occupy an estimable position in history, without having a worthy national literature. Look at little Greece, occupying so small a portion of the earth's surface; her magnificent and wonderful literature, has for more than two thousand years exercised a controlling influence in the world of thought, and immortalized her name in history. The authors of England and Scotland have shed a brighter lustre upon their names, than all the achievements of their armies and navies have produced.

How, then, has America progressed during the century in this branch of human effort? Prior to the Revolution, America had no literature. She had but one writer, Jonathan Edwards, who was known in Europe, and he was only known

by his treatise on the will. Franklin was known among the savants of Europe, but chiefly by reason of his scientific experience and experiments, rather than from any literary production. Less than half a century ago, Blackwood tauntingly asked, "Who reads an American book?" But such a question is no longer asked. Within the last fifty years we have made such rapid advances, that we have now a very respectable national literature.

In poetry—which many deem the highest development of the human intellect—we have none who can rank with the great monarchs of song, with Homer and Dante, with Shakspeare and Milton. But such prodigies are like angels' visits, few and far between. But we have poets now living who can well compare with the living poets of Great Britain and the continent. Bryant, Whittier, Longfellow and others, have shed bright lustre on the American name.

In History, Bancroft, Prescott, Motley, Irving and others, occupy an honorable position among the historians of the present age, and in the other departments of literary effort, our progress has been as rapid and satisfactory as, under our circumstances, could have been reasonably anticipated, and we may well expect a much greater advancement in the future.

The number of educated men and women, and especially of those who make literature a profession, is much greater than at any other period of our history, and is constantly increasing; and I have no doubt that at the close of another century our country will occupy as proud and commanding a position in the republic of letters, as she will then occupy in the family of nations.

The mechanical progress of the last century has been something wonderful. As one writer has said, compared with its predecessors, it appears rather as a contrast than as a development. It appears almost to have leaped into existence. This appears also to be almost literally true of Chemistry, Electricity, Galvanism, Magnetism and Geology.

In Locomotion the change is marvelous. A member of the Provincial Congress in 1776, consumed fifteen days in going from Boston to Philadelphia. Now mark the contrast. About a month ago a party of singers took seats in a palace-car in the

city of New York, glided rapidly up the valleys of the Hudson and the Mohawk, dashed through the cities of Western New York, skirted the shores of the great lakes, stopped for a breathing space in Chicago, that almost magical city of the West, springing, phoenix-like, from its own ashes in greater beauty and strength than before, then on, on, on again with the speed of the wind across the prairies of Illinois and Iowa, across the Mississippi and Missouri, across the great plains to the Rocky Mountains—the backbone of the continent—then, with scarcely diminished speed, up and over those mighty mountains, down through the valley of the great salt sea, across the great alkaline desert, and over the mountains of Nevada, and finally from the top of the coast range mountains of California, settling down like a bird upon the shore of the Pacific, in the busy and brilliant city of San Francisco, which has sprung into existence within the remembrance of men of less than middle age, and which has now a population far exceeding that of all the cities of the colonies one hundred years ago. This journey across the continent was accomplished in eighty hours and twenty minutes, three and one-third days. Who could have dreamed of such a thing one hundred years ago? One who should then have predicted it would have been deemed a lunatic.

But this is not the greatest wonder yet of modern times. As soon as those passengers reached San Francisco, they found in the morning papers of that day a particular account of their trip from the time they started at New York until they set foot on the shore of the Pacific, and also that morning's news in New York, more than three thousand miles away; and also an account of what had transpired that morning in London and Paris, and all over Europe and the East. Indeed, as the lightning upon the telegraph wires moves westward much faster than the earth moves eastward upon its axis, the singular phenomenon is exhibited of news moving westward and reaching its destination sooner than the time when it was sent. Thus when it is noon at New York, it is 8:20 in the forenoon at San Francisco; and a telegram sent from New York at noon, on July 4th, 1876, will reach San Francisco, say at 8:30 A. M., of July 4th, 1876, that is, about 3½ hours before it was sent.

The telegraph is indeed a wonderful invention, and to many it seems inexplicable ; and yet the principle on which it operates is very simple, like almost all great inventions, and after it was discovered, it seemed singular that it was not discovered before it was. The whole principle of this wonderful invention is this : By passing a current of electricity or galvanism around a piece of soft iron you make it a magnet ; by breaking the circuit it ceases to be a magnet. Thus if you have a battery here, powerful enough, you can send a current of electricity around a piece of iron at San Francisco and by playing upon a key here, you can magnetize and demagnetize a piece of iron there ; and as that plays upon the key there you can make the sounds there which can be understood like spoken language. The machinery of the telegraph used to be complicated by the use of clock-work to move a strip of paper upon which the characters of the telegraphic alphabet were marked ; but most of our operators have become so expert that they can read the click of the machine without the use of paper, and can thus talk to each other across the continent, and across and under the ocean, as if they were conversing face to face. Thus the anticipations of Shakspeare, that wonderful genius, who seemed to have anticipated almost every thought that has ever passed through a human mind, has been more than realized. He put into the mouth of Puck the remark, " I will put a girdle round the earth in twenty minutes."

The advancement in the mechanical arts has been so wonderful during the last century that it does not appear possible that an equal advance could be made in the century to come ; but the limit of the capacity of the human mind cannot be measured, and it is impossible to predict what it may not yet accomplish.

The most cursory survey of the history of our country during the century, requires some allusion to the subject of slavery.

Slavery always had an important influence upon the politics of the Republic, and for more than a quarter of a century prior to its abolition, it was the controlling power in the land.

It may not be generally known that at the time of the revolution, the number of slaves in proportion to the number of the white inhabitants was greater than it was when slavery

ceased. In 1776, there were in the colonies 500,000 slaves, out of a total population of about 2,750,000, a little less than one-fifth; whereas the census of 1860, the last census taken before the abrogation of slavery, showed out of a total population of 31,148,047, 3,950,531 slaves--a trifle over one-eighth slaves. Thus notice upon what a monstrous inconsistency our government was founded.

Our forefathers appealed to the judgment of the world, and justified their rebellion against the mother country upon the noble principles so clearly and forcibly portrayed by Jefferson in the Declaration of Independence, "that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their *just powers from the consent of the governed*," and upon that platform the seven years' war of the Revolution was waged and our independence secured; and yet, at that very time, *one* out of every *five* of the inhabitants of our country was bereft of every right of man, stripped even of the attributes of manhood, in law was changed into a chattel and a thing.

It should be said in extenuation, that our fathers did not, in general *justify* and *defend* slavery: they *apologized* for it as a necessary evil, bequeathed to them by their ancestors, and they fondly hoped that it would be gradually abolished. Many of the best men of that period denounced it, and Jefferson said that he trembled for his country when he remembered that God was just.

But the hopes of the best patriots were doomed to disappointment. The invention of the Cotton Gin by Eli Whitney, and other mechanical inventions, produced a wonderful increase in the cultivation of cotton and in the value of slave property, and cotton became king, and for years the slaveholding influence became the controlling political power in the country. But such a state of things could not last.

"Truth crushed to earth shall rise again,
The eternal years of God are her's,
But error wounded, writhes in pain,
And dies amid its worshippers."

Slavery was a foul and damning blot upon our national escutcheon. As Lord Brougham said, "It was a wild and wicked phantasy, that man can hold property in man."

It was an anomaly, a monstrosity, a living lie, a piece of the dark ages, amid the light and intelligence and civilization of the nineteenth century, and could not live. It became ambitious and aggressive, and strove to subject the whole nation to its sway. It was destroyed, but it was wiped out in fire, blood and tears. What a price we paid for the sins of our fathers and ourselves. Slavery was so interwoven with our whole political, social, business and religious systems, that it could not be wrenched out without fearful dislocation. But great as was the price, the consideration was not inadequate.

Formerly, although we had much of which we might justly feel proud, yet slavery was a source of mortification and shame. If in Europe an American were upholding the principles of a republican government against the supporters of a monarchy, the monarchist had but to utter in scorn and contempt one single word, "slavery," and the American had to drop his head in humiliation and sorrow. But now that foul blot, that shameful inconsistency is removed and we can hold our heads erect in conscious pride, and as the citizen of ancient Rome used to exclaim as a talisman and protection all over the then civilized world, "I am a Roman citizen," so now, any member of our great republic can exclaim the world over, with true respect and with no tinge of shame upon his cheek, "I am an American citizen."

The moment that a slave sets his foot upon the free soil of America his fetters drop, and her free air is breathed only by *free men*.

We can now repeat with truth, and not as a lie, the couplet of Drake :

"With freedom's soil beneath our feet,
And freedom's banner streaming o'er us."

There is a tendency in human nature to exaggerate the distant and the past, and to depreciate the present and the familiar. Campbell, one of the sweetest of British poets has sung :

" 'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue "

And as long ago as when the book of Job was written, prob-

ably the oldest written composition extant, the same sentiment is put into the mouth of one of the characters and personages in the book, but not as the opinion of the writer, that the old times were better than the new. And it is now the case, as it has been for centuries, that old people always declare that old times were better than the times that now are. As a general thing the truth is the other way. New things are better than the old, and the world is advancing.

If I had time to show the condition of the common people in Europe and all over the civilized world, one hundred years ago, and contrast it with their condition at the present time, the contrast would be startling.

Yet the leaders of our Revolution, the founders of our Republic, were noble men. Washington, the Lees, Henry, Jefferson, Franklin, Jay, Livingston the Adams and their noble compeers, were worthy to be the founders of a great nation, and are well entitled to the respect and veneration of their descendants.

But while we render due honor to the men of 1776, let us be careful not to depreciate the men of 1876.

"America, with all thy faults, I love thee still."

With all their faults, I believe the present generation of living Americans are worthy of their noble ancestors. They have passed through the ordeal of fire, and their qualities have been tried by the severest tests, and in the hour of trial they were not found wanting.

At the time the great Rebellion broke out we had been at peace for nearly half a century. To be sure there had been the war with Mexico in 1846, but in that case the army was mainly composed of adventurers from the Southern States; and the battle-fields were so far away from the Northern states, and indeed the causes of that war did not commend it to the conscience of the nation, that the great heart of the North was not stirred by that contest. Since the battle of Plattsburgh the hills and valleys of old Washington had not resounded with the strains of martial music, calling her sons to the battle-field in defence of their country. The military spirit had apparently died out among us, and many feared that patriotism was also dead. That the long peace, the growing riches and luxury of our people, and their absorption in the intense

devotion to the cause of money-making, had eradicated the more manly virtues upon which a nation must depend for its defence in its hour of peril, but their fears proved groundless.

For when traitorous and parricidal hands were raised to strike at the very life of the nation, and the cry resounded through the land that the Republic was in danger, the people of the North sprang to arms and marched to the defence of their country. The great uprising of the North after the attack on Fort Sumpter, was one of the most striking and dramatic scenes in history. Nor was it a mere ephemeral excitement. In the beginning we did not appreciate the magnitude of the contest nor the enormous dimensions which it was destined to assume. It ultimately developed into the mightiest civil war which the world ever saw. The government at one time had more than a million armed men in the field. The struggle was tremendous. But the courage, the endurance, the patriotism of the friends of Liberty and Union, withstood the tremendous strain, and ultimately the good cause triumphed.

As I have said, it is the natural tendency of human nature to exaggerate the past and the distant, in comparison with the present and familiar.

I used to think that the heroes of the Revolution, the men who fought at Bunker Hill and on other battle-fields of that war were somehow greater and different from the men of to-day whom I see around me daily engaged in the ordinary avocations of peaceful life.

But when the hour of trial came, those times that test the heroic quality of nations, the *sons* proved worthy of their *sires*.

We saw our cotemporaries, our acquaintances, our neighbors, our friends and some of us, those who were near and dear to us by the ties of blood and kindred, wholly unacquainted with the arts of war and familiar only with the avocations of peace, leaving their homes and all that was near and dear to them, and impelled by as pure a patriotism as stirred the blood of our patriot sires, daring the dangers and terrors of a terrific war, at the call of their country in its hour of danger, march to its defence.

They came from every occupation in life, the farmer from his fields, the mechanic from his work-shop, the collegian from

the quiet shades of his *alma mater*, the clerk from his counter, and sometimes even the school boy from his books.

I know it is difficult for us to conceive and realize that we have heroes among us, mingling and associating with us in our daily lives.

But when on that early September midnight in 1862, one thousand of the young men of old Washington took the cars and moved on into the darkness on their way to the scenes of war, they were as truly heroic as our ancestors who fought at Bennington or Saratoga, or those who in the days of chivalry and the crusades, marched to the Holy Land to rescue the Holy Sepulchre from the hands of the infidel.

It was in one of the darkest hours of the war. The splendid army of McClellan had been hurled back from the Peninsula, and Lee, flushed with success was pressing forward toward the national capital.

The other sons of our county who fought in other regiments in the war, did their duty faithfully and are entitled to equal honor. On the battle-fields of the war our soldiers upheld the honor of our county's venerated name.

Yes, fellow-citizens, those who fought in the great war of the rebellion, are entitled to equal honors with those who fought to establish our independence.

But on this great national jubilee, on this joyous occasion, let us not forget to give due honor to those who gave the last full measure of devotion to their country's cause, who offered up their young lives a willing sacrifice in the cause of liberty and union, died that the republic might live. They peacefully rest beneath their native soil in every cemetery and grave-yard of the North. Others, less fortunately for their friends, lie beneath a southern sky.

“ Speak softly, tread lightly, he has gone to his grave ;
He died for his country, his country to save.”

Fellow-citizens and friends :—It is not the language of patriotic boasting, but it is the language of sober sense and simple truth when I say that upon this occasion, the commencement of the second century of our existence as a nation, the American people have greater cause for congratulation and thankfulness than any people on the face of the earth.

Our physical blessings are abundant. We have the most magnificent empire on the face of the globe, extending from ocean to ocean, from the St. Lawrence, the great lakes, the cold regions of Canada and the Arctic ocean on the north, to almost the tropics on the south, embracing almost every quality of soil, climate and production, with the richest mines of coal, iron, gold, silver and other minerals, and capable of supporting a population of hundreds of millions, with a population now of about 44,000,000 of inhabitants, and increasing at a rate which will soon place us at the head of the civilized nations of the earth; with religion free and untrammelled, with liberty to every man to worship God according to the dictates of his own conscience, with equal rights to all, with suffrage, the great prerogative of freemen common to all, with the right to every citizen to aspire to any office in the nation

Life, liberty, person and property are protected. We are at peace with all nations and I think we may reasonably look forward in the future to long years of exemption from that greatest of all curses, war. War is a terrible curse and should never be resorted to except in a case of extreme necessity.

But we have become so powerful and so situated, that it does not seem that war can become necessary. No power in this continent will dare to go to war with us. No European power will desire to do so, and if war with any of them should arise, it would be merely a naval war.

We are honored and respected throughout the world.

As an illustration of our position among the nations look at that great *international* exposition or exhibition now being held at Philadelphia, the city of the Declaration. Several of these have heretofore been held in three of the great capitals of Europe, London, Paris and Vienna. But the one now holding in this country is the largest, the finest and the best of those that have been held.

All the most important nations of the earth have honored it by their presence, and have there met in a friendly rivalry to exhibit their natural productions and the results of their industry and skill.

And I will here say, that a Greenwich boy at the opening ceremonies of that display, occupied a prominent position, and

the name of *Corliss*, was as conspicuous as that of Grant or Dom Pedro.

Fellow-citizens:--I am aware that it is not all sunshine with us. We are laboring under business depression. There are other evils that afflict our land. To be sure we need never expect in this world to be wholly exempt from sorrow and trials, but most of the evils which now specially affect us, are like the heaving of the waves of the ocean after the tempest has passed over it, but gradually the ocean will subside into peace, the clouds which now cast their shade upon us will pass away, and our sky will be bright and serene. I have no fear of the future. The horizon is tinged with gold and the future is full of promise.

But I must close with a few words.

We have great blessings, we have a noble heritage, but we have corresponding duties. I have no time to enlarge upon this topic, but in the noble language of that martyr President, Abraham Lincoln, in that wonderful speech made at the dedication of the Gettysburgh cemetery, in some respects the most remarkable in the English language and worthy of a Hebrew prophet, "Let us here highly resolve that the dead shall not have died in vain; that the nation under God shall have a new birth of freedom, and that governments of the people, by the people, and for the people, shall not perish from the earth."

Yes! Let us preserve unimpaired, the noble heritage which has been bequeathed to us; which was won by the blood of our forefathers, which has been preserved by the blood, the treasure and the sacrifices of the present generation, and let us transmit it unimpaired, beautified, glorified, to our children.

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